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No. 47.

A

RECORD OF ALL THE QURANIC AND NON-HISTORICAL EPIGRAPHS

ON

The Protected Monuments in the Delhi Province.

BY

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INTRODUCTION.

In this Memoir, which embodies all the non-historical epigraphs so far collected from the protected monuments in Delhi, "No." refers to the number of the monument, "A" the name of the monument, "B" the position of the monument, "C" a brief history of the monument and its founder, based chiefly on the original historical records, and "D" the inscriptions.

Starting from the Delhi Fort the monuments have been arranged so far as possible in a sequence decided by their position. The monuments have been numbered serially and the inscriptions on each monument then numbered afresh. The Memoir contains in all about 900 epigraphs. For every Quranic verse, tradition of the Prophet, prayer, or passage from standard books of Arabic or Persian literature, full references have been quoted in footnotes or in the body of the report, so as to enable those interested in epigraphy to check them with the original books, or to study them in the translation with reference to the context.[1] The footnotes also contain critical and explanatory remarks and an exhaustive index[2] has been appended to the Memoir for the convenience of the readers.

(*a*) The Muslim rulers of India loved to ornament their mosques and tombs with inscriptions consisting of Quranic texts, traditions of the Prophet, Muslim creeds, moral teachings and passages of a religious character from standard authors. The monuments of the Paṭhān period are more profusely decorated than those of the Mughal period. Under the Slave, Khaljī and Lodī kings, and more particularly in the reigns of Altamsh, 'Alāu-d-Dīn Khaljī and Sikandar Lodī, inscriptional decoration was the chief characteristic of a building. Instances of this are to be seen in several buildings, especially in monuments Nos. CXIX (tomb of Altamsh), CXVI ('Alāī Gate) and XLV (Baṛā Gumbad mosque) bearing about sixty, seventy and a hundred and thirty inscriptions respectively.

Quranic quotations.—(*b*) In regard to the Quranic quotations the following texts are most often to be seen. It is difficult to decide which verses were meant exclusively for mosques and which for tombs as such a distinction does not seem to have been in the mind of the builders :—

- (i) The Throne Verse or *Āyatu-l-Kursī*.
- (ii) The ninetynine attributes of God preceded by verses 22-3 of chapter 59 entitled "Al-Ḥashr" (The Banishment).
- (iii) Verses 17-8 and 25-6 of chapter 3 entitled "Āl-i-'Imrān" (The Family of Amran).
- (iv) Verses 285-6 of chapter 2, entitled "Al-Baqarah" (The Cow).
- (v) Chapters 1, 109, 113, 114 and several long quotations from chapters 17, 36, 48, 55, 62, 67, 71 and 73.
- (vi) The 1st and 2nd Muslim creeds, entitled "*Kalima-i-Ṭaiyib*" (Creed of Excellence) and "*Kalima-i-Shahādat*" (Creed of Witness), particularly the 1st *Kalima*.

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[1] As in some English translations of the *Qurān* the chapters have been arranged chronologically, their arrangement has been so much upset that the Qurān as a whole has become entirely different from that of the Muslim world. In this Memoir, however, full reference in respect of Part (پاره), Chapter (سورة), Section (رکوع) and Verse (آية) has been quoted from the Arabic text of the Holy Qurān edited and translated by Maulvi Muḥammad 'Alī of the Aḥmadiyya Anjuman-i-Ishā'at-i-Islām, Lahore.

[2] The Index is divided into four parts, *viz.*, (*a*) Index of Quranic Verses, (*b*) Index of religious texts, other than the Quranic verses (*c*) Sayings, Mottos and Traditions, and (*d*) Non-historical Persian and Arabic verses.

(vii) The words 'Allāh,' 'Yā Allāhu,' 'Yā Fattāḥu' 'Al-Mulkulillāhi,' 'Subḥānallāh,' 'Ḥasbiyallāhu.'

(c) On the gravestones also the 'Throne verse' and the 1st Muslim creed are frequently found, but on the graves of the later Lodī and Mughal periods the phrase 'Huwal Ḥaiyu-l-lazī lā yamūtu' (He is living, never to die), verse 26-7 of chapter 55 entitled "Ar-Raḥmān" (The Beneficent) and verses 53 of chapter 39 entitled "Azzumar" (The Companies) are often inscribed.

(d) The tombs of martyrs are mostly graced by verses 154-5 of chapter 2 entitled "Al-Baqarah" (The Cow), and verses 168-9 of chapter 3 entitled "Āl-i-'Imrān" (The Family of Amran). A question may arise as to why these verses embellish the tomb of Mīrzā 'Azīz Kokaltāsh (No. XXXIV) when it is a fact that he was never a martyr but died a natural death in 1033 A. H. (1623-4 A. D.). The reply in all probablity is that he built his own tomb about the same time as that of his father Shamsu-d-Dīn Atgah Khān (No. XXXV) and the verses were carved under the impression that, like his father, he might also be killed by the supporters of his father's assassin Adham Khān, the youngest son of Akbar's wet-nurse Māham Anagah.

(e) Among the religious inscriptions under the Paṭhān kings right up to the close of the Saiyid dynasty, the traditions of the Prophet (احادیث) formed a chief factor, and regard seems often to have been paid to the fact that only such traditions were inscribed on the mosques or tombs as were connected with their character, *e.g.*, the divine bliss promised to those who erected a mosque or provided it with a lamp or a prayer carpet, etc. The monuments of Sikandar Shāh Lodī largely bear Quranic texts, but traditional epigraphs, though sparingly used, are not entirely wanting.

(f) The fact that most of the traditions of the Prophet which grace the monuments are not traceable in the six recognized books of *Ḥadīth* (*vide* footnotes) supports the common belief that the *'Ilm-i-Ḥadīth* in India was systematized early in the 11th century A. H. by Shāh 'Abdu-l-Ḥaq Muḥaddith Dehlvī. Hence the authenticity of the traditions inscribed on the monuments, specially in regard to the exact words of the Prophet, cannot be guaranteed.

Scripts.—(g) The study of various scripts in different periods is no less interesting. Of the *Kūfic* and *Naskh* characters a number of varieties has been noticed. They may be supposed to have their peculiar value in regard to historical research: the *Kūfic* scripts, both plain and decorative, seem to have become less fashionable after the slave dynasty, for with a few exceptions all the Persian and Arabic epigraphs are to be found in various styles of *Naskh* only. A rare example of *Kūfic Ṭughrā* incised in plaster has, however, been discovered in monument No. XXXII (tomb of Khān-i-Khānān) where an appropriate text, *viz.*, the Prophet's last prayer on his deathbed, is recorded.

(h) Under the Mughals the (*Naskh*) *Ṭughrā* style was prized most, and besides others the tomb of Atgah Khān bearing hymns in Arabic composed by a didactic author provides us with a well preserved specimen of it. The *Nasta'līq* lettering is the most modern of all scripts and is not traceable in inscriptions dating prior to 1530, the year of Humāyūn's accession.

MUHAMMAD ASHRAF HUSAIN.

DELHI FORT.

No. I.

(*A*) *BRIDGE No.* (1).

(B) In front of the barbican attached to the Lahore Gate.

(C) Built in 1811 in the reign of Akbar S͟hāh II, in place of the original drawbridge of wood.

(D) A Persian inscription in prose engraved on a marble slab, in *Nasta'līq* characters, records the erection of the bridge by Dilāwaru-d-Daula Robert Macpherson Bahādur Diler Jang for Akbar II in 1226 A. H. or 1811 A. D.

No. II.

(A) *K͟HWĀBGĀH* (DORMITORY).

(B) On the south of the Dīwān-i-K͟hāṣ (No. V).

(C) Built by S͟hāh Jahān during the years 1639-48.

(D) On the southern and northern arches is a Persian inscription in prose engraved in *Nasta'līq* characters recording its erection between the 12th Zilḥajja, 1048 A. H. (16th April, 1639 A. D.) and the 24th Rabī'u-l-Awwal, 1058 A. H. (18th April, 1648 A. D.) by Emperor S͟hāh Jahān.

No. III.

(A) *MUT͟HAMMAN BURJ* (Octagonal Tower).

(B) To east of the K͟hwābgāh (No. II).

(C) Built by S͟hāh Jahān during the years 1639-48.

(D) On the western arch, in engraved *Nasta'līq* characters, in four lines.

(۱) اے بند بپاے و قفل بر دل هشدار　　وے دوخته چشم پاے در گل هشدار

(۲) عزم سفر مغرب و رو در مشرق　　اے راه رو پشت بمنزل هشدار

Translation.

(1) "O thou who hast chains on thy legs and a lock on thy heart, beware! and O thou whose eye-lids are sewn up, and whose feet are in the mire, beware!"

(2) Bound towards the west with thy face towards the east, O traveller with thy back towards the goal, beware!"

No. IV.

(A) *BALCONY.*

(B) On the east of the Mut͟hamman Burj overlooking the Jumna.

(C) Built by Akbar S͟hāh II in 1808-9. It was from here that in 1911 Their Imperial Majesties King Grorge V and Queen Mary showed themselves to their subjects assembled below.

(D) All along the arches there runs an engraved inscription in Persian verse in *Nasta'līq* letters recording its erection in 1223 A. H. (1808-9 A. D.) by Mu'īnu-d-Dīn Abu-n-Naṣr Akbar S͟hāh II

No. V.

(A) *DĪWĀN-I-KHĀṢ* (Hall of Private Audience).

(B) On the south of the Khwābgāh and Muthamman Burj (Nos. II and III).

(C) Built by Shāh Jahān during the years 1639-48 to discuss important state affairs with his ministers and privy councillors and to receive foreign ambassadors, etc.

It was here that the Persian invader Nādir Shāh received the submission of Emperor Muḥammad Shāh in 1739, and Bahādur Shāh II, the last titular King of Delhi, was tried for his life after the Indian Mutiny of 1857.

(D) Above the inner corner arches on the north and south the following Persian verse is written in duplicate in gold *Nasta'līq* letters :—

اگر فردوس بر روے زمین است   همین است و همین است و همین است[1]

Translation.

"If there is a paradise on the face of the earth, it is this, it is this, it is this."

No. VI.

(A) *BRIDGE No.* (2).

(B) In front of the barbican attached to the Delhi Gate.

(C) The same as note (C) on Bridge No. (1) noticed above.

(D) The same as note (D) on Bridge No. (1) noticed above.

No. VII.

(A) *JĀMI' MASJID*[2]

(B) Near the south-west corner of the Parade Ground.

(C) Also known as the Masjid-i-Jahānnumā, this mosque was built by Shāh Jahān in 1650 at a cost of 10 lakhs of rupees, *vide* Inscription No. (2) under note (D) *infra.*

(D) (1) On the marble spandrels of the central arch is یا هادی (O Guide) in *Ṭughrā* letters engraved in black slate.

(2) Above the smaller side arches on the north and south of the central archway leading into the prayer chamber is a Persian inscription engraved in *Naskh* letters recording the erection of the mosque by Shāh Jahān in a period of six years on Friday the 10th of Shawwāl, 1060 A. H. (6th October, 1650 A. D.) at a cost of 10 lakhs of rupees.

(3) Prayer Chamber. Above the principal marble *miḥrāb* bordered by a red sandstone cusped arch, in *Naskh* characters.

Two separate verses of the *Qurān.*

(*a*) Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 13, a portion of verse 108 preceded by بسم الله الرحمن الرحيم *i.e.*, from لمسجد اسس على التقوى up to والله يحب المطهرين

(*b*) Pt. XXIV, Ch. 39 entitled الزمر (The Companies), Sec. 6, Verse 53, but without بسم الله الرحمن الرحيم at the beginning.

[1] According to Shāhnawāz Khān this verse was composed by Ḥaẓrat Amīr Khusrū in praise of the Delhi of his time, *vide Ma'āthiru-l-Umarā*, Vol. III, (published by the Asiatic Society of Bengal, Calcutta, 1309 H.), p. 464.

[2] Although the Jāmi' Masjid is not a protected monument yet it has been included in this book on account of its architectural, historical and epigraphical importance. No other unprotected monument has, however, been incorporated.

(4) On the white marble spandrels of the principal *miḥrāb*, in circular medallions, in *Ṭughrā* characters.

يا غفار (O Forgiver).

(5) At the north-west corner of the central tank is a small area enclosed on the north, west and south by a white marble railing which bears a Persian inscription in *Nasta'līq* letters recording its construction in 1180 A. H. (1766 A. D.) by Muḥammad Taḥsīn, a eunuch, who had seen the Prophet at that spot in his dream.

No. VIII.

(A) *SUNAHRĪ MASJID* (Golden Mosque)

(B) In *Muḥalla* Daryāganj, to south of the Fort.

(C) Built in 1751 by Nawwāb Qudsiya Begam who, though a dancing girl, became an influential *begam* in the *ḥaram* of Emperor Muḥammad Shāh and enjoyed a *manṣab* of 50,000 in the reign of her son Aḥmad Shāh.

(D) The mosque contains no inscription except the one above the central arch. It is in Persian verse in *Nasta'līq* characters recording its erection in 1164 A. H. (1751 A. D.) in the reign of Emperor Aḥmad Shāh by his mother Nawwāb Qudsiya Begam under the superintendence of Nawwāb Bahādur Jāwīd Khān.

No. IX.

(A) *LĀL DARWĀZA*, also known as *Kābulī Darwāza.*

(B) To left of the Delhi-Muttra road, near the Koṭla Fīroz Shāh.

(C) It was probably the northern gate of Sher Shāh's Delhi built about the year 1540 A. D.

(D) The only inscriptional decoration it bears is the word الله inscribed in embossed *Naskh* letters in small circular bosses of red sandstone, four of which are to be seen on its north face and two on the west.

No. X.

(A) *MOSQUE OF SHAIKH 'ABDU-N-NABĪ.*

(B) On the east of the Delhi-Muttra road beyond the Koṭla Fīroz Shāh.

(C) According to an Arabic inscription in verse (now placed in the Delhi Fort Museum of Archaeology) the mosque was built by Shaikh 'Abdu-n-Nabī Nu'mānī in 983 A. H. (1575-76 A. D.). He was the *Ṣadru-ṣ-Ṣadūr* in the court of Akbar and was murdered in 992 A. H. (1584 A. D.) under the Emperor's orders probably at the instigation of Faiẓī, the elder brother of Abu-l-Faẓl, who had conceived an aversion to him on account of certain private affairs.

(D) The mosque is decorated throughout with circular discs containing the words يا الله (O God) or يا فتاح (O Opener). The western façade is embellished with four small circular medallions made of plaster bearing the phrase بحان الله (Praise be to Allāh) and with four large ones inscribed with the 1st Muslim creed, *i.e.*, لا اله الا الله محمد رسول الله (There is no god but Allāh; Muḥammad is the Prophet of Allāh). The central compartment of the prayer chamber contains four plastered medallions, two large and two small, with the same Muslim creed artistically cut in them.

No. XI.

(A) *SHER SHĀH'S MOSQUE.*

(B) To east of the Baṛā Darwāza in the Purānā Qila'.

(C) Erected by Sher Shāh Sūrī in 948 A. H. (1541-2 A. D.), it probably served as a model to Akbar in the construction of the Jāmi' Masjid at Fatehpur Sikri which it resembles in various details.

It is the common feature of a mosque to build a *mimbar* or pulpit to north of the principal *miḥrāb*. But the fact that this mosque does not contain any pulpit nor is there any sign of its being demolished subsequently leads one to conclude that a wooden one was originally designed for the *Imām* to stand on when delivering a sermon on the occasion of congregational prayers.

(D) The inscriptions are mostly in embossed *Naskh* characters but in one or two instances the *Kūfic* script is also employed.

(1) Round the central arch opening into the prayer chamber. *Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Secs. 1-2, Verses 1-14, preceded by بسم الله الرحمن الرحيم ؛

(2) Round the arch to north of the central arch.

Qurān, Pt. XXIX, Ch. 73 entitled المزمل (The Wrapped Up), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم .

(3) Round the arch to south of the central arch.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم .

(4) On the sides of the central arched entrance to the prayer chamber there are two red sandstone arched recesses containing in the middle a circular medallion bearing the 1st Muslim creed, and on the spandrels the word الله.

The west wall of the prayer chamber is provided with five arched recesses or *miḥrābs*, bearing several non-historical epigraphs. Starting from the north the *miḥrābs* bear the following inscriptions :—

(5) Round the 1st *miḥrāb*.

Qurān, Pt. I, Ch. 2 entitled البقرہ (The Cow), Sec. 1, Verses 1-6, preceded by بسم الله الرحمن الرحيم .

(6) On the red sandstone arch of the 1st *miḥrāb*.

Qurān, Pt. XXX, Ch. 107 entitled الماعون (The Alms), Verses 1-7, but only up to الذين هم يرآؤن with بسم الله الرحمن الرحيم at the beginning.

(7) On a white marble slab inside the 1st *miḥrāb*.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of 'Amran), Sec. 3, Verses 25-6, preceded by بسم الله الرحمن الرحيم .

(8) Under the above Inscription No. (7), on the arch of the recess.

Qurān, Pt. XII, Ch. 12 entitled يوسف (Joseph), Sec. 3, a portion of Verse 21 *i.e.*, from و الله غالب up to الناس لا يعلمون .

(9) Under the above Inscription, No. (8), there are two red sandstone bosses containing the words يا فتاح or الله carved in *Naskh* letters.

(10) Round the 2nd *miḥrāb* to north of the central *miḥrāb*.

Qurān, Pt. XXVIII, Ch. 62 entitled الجمعه (The Congregation), Secs. 1-2 Verses 1-9, preceded by بسم الله الرحمن الرحيم ؛

The central bands of the outer marble arch are decorated with octagonal medallions bearing الفتاح (The Opener).

(11) Round the white marble arched recess inside the *miḥrāb.*

Two separate chapters of the *Qurān*—

(*a*) Pt. XXX, Ch. 113 entitled الفلق (The Dawn), Verses 1-5, preceded by بسم الله الرحمن الرحيم.

(*b*) Pt. XXX, Ch. 114 entitled الناس (The Men), Verses 1-6, but without بسم الله الرحمن الرحيم at the beginning.

(12) Under the Inscription No. (11) *supra*, above the small arched recess of marble there appears the phrase سبحان الله (Praise be to Allāh) in embossed *Naskh* characters, الملك لله (Kingdom is for Allāh) in embossed *Tughrā* letters and لا اله الا الله محمد رسول الله * (There is no god but Allāh, Muḥammad is the Prophet of Allāh) in *Kūfic* characters in relief.

Further below the phrases given under the Inscription No. (12), a Persian couplet is inscribed in *Naskh* lettering in relief.

تا جہان آباد باشد این مقام آباد باد خلق عالم اندرش هم خرم و هم شاد باد

Translation.

"So long as this world is populated, may this place be populated, (and) may the people of the world in it be happy and cheerful."

(13) Inside the white marble arched recess in the 2nd *miḥrāb.*

Qurān, Pt. XXX, Ch. 112 entitled الخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم . Underneath it the 1st Muslim creed and the words الملك القدوس (The King, the Holy) are inscribed while, further below it, is the word الله which also appears on the other two discs decorating the spandrels of the arch of the recess.

(14) Round the 3rd or central *miḥrāb.*

Qurān, Pt. XXII, Ch. 36 entitled یٰس (Yāsin), Sec. 1, Verses 1-12, preceded by بسم الله الرحمن الرحيم.

(15) On the marble arch of the inner *miḥrāb.*

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40, Verse 284.

(16) Round the arched recess inside the inner *miḥrāb* noticed above.

Qurān, Pt. I, Ch. 1 entitled الفاتحة (The Opening), Verses 1-7, preceded by بسم الله الرحمن الرحيم and after this the words آمين الله كافى (So let it be. Allāh is enough).

(17) Above the arch of the recess in the central *miḥrāb.*

The 1st Muslim creed preceded by بسم الله الرحمن الرحيم.

The spandrels of the arch are ornamented by the word الله and on the right and left of the inner marble recess are the phrases سبحان الله or حسبى الله beautifully inlaid in *Naskh* characters. The central bands of the marble arch are embellished with octagonal discs inscribed with the phrase حسبى الله (Allāh is enough for me).

(18) Round the arch of the fourth *miḥrāb* immediately [to south of the principal *miḥrāb.*

Qurān, Pt. XXIX, Ch. 71 entitled نوح (Noah), Sec. 1, Verses 1-20, preceded by بسم الله الرحمن الرحيم.

* It is the 1st Muslim creed, entitled كلمه طيب (Creed of Purity).

(19) On the marble arch.

Qurān, Pt. XVI, Ch. 18 entitled الکهف (The Cave), Sec. 12, Verses 107-10.

(20) On the stone slabs arranged in a semi-circle above the fourth *miḥrāb*.

The same as Inscription No. 3(*a*) on Mont. No. VII (Jāmi' Masjid), p. 4.

(21) On the arch of the inner marble *miḥrāb*.

Verses from two separate chapters of the *Qurān*—

(*a*) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 2, Verses 17-8, but only up to عند الله الا سلام without being preceded by بسم الله الرحمن الرحيم .

(*b*) Pt. VII, Ch. 6 entitled الا نعام (The Cattle), Sec. 1, Verses 1-2, but without being preceded by بسم الله الرحمن الرحيم .

(22) On the white marble *miḥrāb*.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verse 255. This verse is known as the آية الكرسى (Throne Verse) and is generally inscribed on tombs and mosques, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

(*a*) Under the Throne Verse there appears the phrase سبحان الله in embossed *Naskh* letters, the 1st Muslim creed in *Kūfic* characters in relief, and الملك لله in embossed *Tughrā* lettering. *Cf*. also Inscription No. (12) *supra*.

(*b*) Further below, there are two Persian verses in embossed *Naskh* characters and they read as follows :—

(۱) الهی رحم کن کا لود کانیم بخون دل جگر پالود کانیم

(۲) هدایت را زموز ولی پدیدار که ما در کار خود کم بود کانیم

Translation.

(1) "O God, show mercy since we are polluted (with sins); with the blood of (our) heart our liver is washed.

(2) Make manifest (Thy) guidance properly for in our own work we have little wisdom."

(23) Inside the white marble arched recess in the same 4th *miḥrāb*.

Under the word الله repeated twice is the 112th chapter of the *Qurān* entitled الاخلاص (The Unity), Verses 1-4 but without بسم الله الرحمن الرحيم at the beginning. *Cf*. also Inscription No. 13 above.

Underneath the above verses, the 1st Muslim creed and the phrases حسبى الله and الملك القدوس are inscribed in embossed *Naskh*.

(24) Round the arched recess in the fifth or southernmost *miḥrāb*.

Qurān, Pt. XXVIII, Ch. 59 entitled الحشر (The Banishment), Sec. 3, Verses 21-4, but without بسم الله الرحمن الرحيم at the beginning.

(25) On the red sandstone arch of the above *miḥrāb*.

Qurān, Pt. XXX, Ch. 105 entitled الفيل (The Elephant), Verses 1-5, preceded by بسم الله الرحمن الرحيم .

(26) On the white marble inner *miḥrāb*.

Qurān, Pt. XXX, Ch. 109 entitled الكفرون (The Unbelievers), Verses 1-6.

(27) Under the Inscription No. (26) on arch of the marble recess.

لا اله الا الله ابراهيم خليل الله

Translation.

"There is no god but Allāh, Abraham is the Friend of Allāh."

Underneath this creed the word الله is seen repeated twice and further below it the words يا فتاح .

(28) The mosque is ornamented throughout, inside and outside, with small conical discs containing الله or one or the other of the following phrases :—

يا الله , الملك لله , سبحان الله , حسبی الله

No. XII.

(A) *ṬALĀQĪ GATE* (Forbidden Gate).

(B) The northern gate of the Purānā Qila'.

(C) Built in 940 A. H. (1533-4 A. D.) about the same time as the Baṛā Darwāza on the west (No. XIII).

(D) (1) On the east side of the entrance is a very faint inscription in Indian ink which is fast fading out. It seems to be a mere scribbling and reads as follows :-

فتحت ابواب الجنان و غلقت ابواب النیران *

Translation.

"The gates of paradise are opened and the gates of hell are closed."

(2) The recess on the west side of the entrance also bears scribblings in Indian ink too faint to be deciphered. To interest the readers, however, a reading of the Persian verse recorded in the List of Hindu and Muhammadan Monuments in the Delhi Province (Vol. II, p. 94) is given below :—

این همایون خانه را یا رب نگهدار از خلل   چون بنائے خاصه سلطان زاده هر دو سر است[1]

Translation.

"O God preserve this house of Humāyūn (Lit. auspicious house) from damage..............................."

No. XIII.

(A) *BAṚĀ DARWĀZĀ* (Big Gate).

(B) The western gate of the Purānā Qila'.

(C) *Vide* note (C) on Mont. No. XII above.

(D) Only the uppermost story is embellished with discs containing the word الله in *Naskh* letters while there are faint traces of the following text written in Indian ink like the Inscriptions Nos. (1) and (2) on Mont. No. XII (Ṭalāqī Gate) :—

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh's Mosque), p. 6.

* It is not a Quranic verse, but it seems to be a portion of the Prophet's tradition praising the sacred month of *Ramazān* and proimising Divine bliss to the Muslims who keep fasts during that month.

[1] "The 2nd hemistich is not clear and cannot be read with certainty."

No. XIV.

(A) *HUMĀYŪN DARWĀZĀ.*

(B) The southern gate of the Purānā Qila'.

(C) Built in 950 A. H. (1543-4 A. D.) in the reign of Sher Shāh.

(D) There is no Quranic or non-historical epigraph anywhere, but very faint traces of an inscription in Persian verse written in *Nasta'līq* letters in Indian ink are to be seen recording the date of the erection of the gate in 950 A. H. (1543-44 A. D.) by order of Ghāzī Khān Lohānī in the reign of Sher Shāh Sūrī.

No. XV.

(A) *KHAIRU-L-MANĀZIL MOSQUE.*

(B) On the west side of the Delhi-Muttra road and to south-west of the Purānā Qila'.

(C) Built by Akbar's wet nurse Māham Anagah in 969 A. H. (1561-2 A. D.) under the superintendence of Shihābu-d-Dīn Aḥmad Khān.

(D) (1) Over the central arch of the prayer chamber is an historical epigraph in Persian verse assigning the erection of the mosque to Māham Anagah, a wet nurse of Emperor Akbar under the superintendence of Shihābu-d-Dīn Aḥmad Khān. The chronogram of its erection was found in the words "Khairu-l-Manāzil". (The best of the houses) yielding 969 A. H. (1561-62 A. D.).

(2) Round the central arch leading into the prayer chamber. Fragmentary. *Qurān*, Pt. XV, Ch. 17 entitled بنی اسرائیل . (The Israelites), Sec. 1, Verses 1-8, preceded by بسم الله الرحمن الرحيم .

(3) Round the central *miḥrāb* in the prayer chamber, in *Naskh* characters cut in plaster. Fragmentary. آية الكرسى (Throne Verse) but without بسم الله الرحمن الرحيم at the beginning. *Cf.* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

(4) The prayer chamber is ornamented with circular medallions made of lime plaster bearing one or the other of the following words and phrases in *Naskh* letters in incised plaster :—

يا الله , الله , يا فتاح , الملك لله and the 1st Muslim creed.

No. XVI.

(A) *MOSQUE* (Nameless).

(B) Situated in a dilapidated building, locally known as the *Sarāi*, at village Azimganj.

(C) Nothing of it is to be seen except a much damaged pucca court and an arch. It seems to be a monument of the Mughal period.

(D) The spandrels of the arch *in situ* are ornamented with circular medallions bearing the following fragmentary inscription in *Naskh* characters cut in plaster.

[عجلوا] الصلوة قبل الفوت و عجلوا [التوبة] قبل الموت *

* It is neither a Quranic verse nor a tradition of the Prophet, but according to Imām Fakhru-d-Dīn Rāzī, author of the *Ḥadāiqu-l-Anwār*, it is a saying attributed to Ḥaẓrat 'Alī bin Abī Ṭālib, a son-in-law of the Prophet. In some places it is also found as عجلوا بالصلوة قبل الفوت وعجلوا بالتوبة قبل الموت

Translation.

"(Haste with) prayer before the expiry (of its time) and haste (with repentance) before death (overtakes you)".

No. XVII.

(A) *UNKNOWN TOMB* locally known as *SUNDARWĀLĀ BURJ.*

(B) About 270 yards to the north of the north-east corner of Bū Ḥalīma's garden adjoining the enclosure of Humāyūn's tomb.

(C) In style the monument belongs to the Mughal period, but nothing is so far known about its history.

(D) (1) Externally the tomb is ornamented by large lime plaster medallions inscribed with the 1st Muslim creed but there are smaller ones also bearing the words يا فتاح or الله.

(2) The interior is embellished with exquisite plaster decoration and at a height of 7 ft. 2 in. from the floor there runs the 62nd Chapter of the *Qurān*, entitled الجمعه (The Congregation), Verses 1-9, but only up to فا سعوا الى ذكر الله and with بسم الله الرحمن الرحيم at the beginning. *Cf.* also inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

No. XVIII.

(A) *UNKNOWN TOMB* locally known as *MANHĀRĪWĀLĀ GUMBAD.*

(B) Some 350 yards to the north-west of Sundarwālā Burj (No. XVII).

(C) It is a Mughal monument very similar to Mont. No. XX (Chhoṭā Batāshewālā Gumbad) *infra.*

(D) (1) The exterior is ornamented with large circular medallions made of lime plaster bearing the 1st Muslim creed, and smaller ones containing يا الله or يا فتاح or يا بدوح

(2) Inside the tomb, in *Naskh* characters incised in plaster.

Qurān, Pt. XII, Ch. 12 entitled يوسف (Joseph) Secs: 4-5, Verses 34-40, but only up to ا تعبد والا اياه *vide* also Inscription No. (2) on Mont. No. XX (Chhoṭā Batāshewālā Gumbad), p. 12.

No. XIX.

(A) *CHHOṬĀ BATĀSHEWĀLĀ MAḤAL.*

(B) About 40 yards from the tomb of Mīrzā Muẓaffar Ḥusain locally known as Baṛā Batāshewālā Maḥal (No. XXI).

(C) *Vide* note (C) on Mont. No. XVIIII *supra.*

(D) (1) The ceiling and the walls inside are ornamented with circular medallions made of lime plaster containing the 1st Muslim creed in *Naskh* letters.

(2) The interior bears in *Naskh* characters a mutilated inscription consisting of verses from two separate chapters of the *Qurān*—

(*a*) آية الكرسى or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(*b*) Pt. XXIX, Ch. 73 entitled المزمل (The Wrapped Up,) up to the end, *vide* also Inscription No. (2) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(3) The central gateway facing west (now missing) was originally decorated with a Persian inscription in *Nasta'līq* characters, fragments of which are still to be seen. They are as follows :—

. . . . مثال تو دولت ازلی

. . . . چیز دیگر افزوده . . . .

. . . .

. . . .

Translation.

..............................like thee the eternal wealth..........
............................another thing was added................
....
....

No. XX.

UNKNOWN TOMB, locally known as *CHHOṬĀ BATĀSHEWĀLĀ GUMBAD.*

(B) On the north-east of Humāyūn's tomb at a distance of about 250 yards from the garden enclosure.

(C) *Vide* note (C) on Sundarwālā Burj (No. XVII).

(D) (1) The monument was originally ornamented, both internally and externally, by plastered medallions containing the words یا الله or الله or الملك لله or the 1st Muslim creed, traces of which are still to be found here and there. Four large medallions made of lime plaster are inscribed with the 1st Muslim creed in *Naskh* letters and they decorate the spandrels of the eastern and western arches.

(2) Inside the *Gumbad*, at a height of 7 ft. 6 in. from the floor, in *Ṭughrā* characters incised in plaster.

The same as Inscription No. (2) on Mont. No. XVIII (Unnamed Tomb locally known as Manhārīwālā Gumbad), p. 11.

(3) A fragmentary Persian inscription in *Nasta'līq* characters in incised plaster is still traceable on the dado panels. It is in verse and reads as follows :—

(۱) . . . . چون صد شهید است

بسان آهنی نه گردون را کلید است

(۲) . . . .

. . . .

(۳) . . . .

. . . .

(۴) . . . .

. . . .

. . . . (۵)

. . . .

. . . . (۶)

. . . .

(۷) . . بـــدر احســـان تـــسی . . .

. . . .

(۸) خـــدا ازخـــدا کـــه مشتـــاقـــان ایـــن راه

. . . .

Translation.

(1) "................is like a hundred martyrs, with the sigh which is a key to (the lock of) the heavens.

(2) ....

(3) ....

(4) ....

(5) ....

(6) ....

(7)...............is on the threshold of thy kindness..................

(8) O Lord, that the seekers of this path,..............................

No. XX (A).

(A) *LAKKAṚWĀLĀ GUMBAD.*

(B) To north-west of Chhoṭā Batāshewālā Gumbad (No. XX).

(C) *Vide* note (C) on Sundarwālā Burj (No. XVII).

(D) The interior bears the following inscriptions :—

(1) On the spandrels of the arches on the north, south and east, in *Naskh* letters cut in plaster.

1st Muslim creed in large circular medallions.

(2) On the spandrels of the arched recesses on either side of the four arches there are small circular medallions bearing the words یا فتاح in *Naskh* characters cut in plaster.

(3) On the spandrels of the arched recesses above the Inscription No. (2) on all the four sides, in *Naskh* letters cut in plaster.

یا الله in small circular medallions.

(4) On the spandrels of the arched window above the entrances on the north, south and west, there are small circular medallions inscribed with the words یا بدوح

(5) Above the niches inside the tomb in embossed *Naskh* letters cut in plaster.

Qurān, Pt. XII, Ch. 12 entitled یوسف (Joseph), Secs. 4-5, Verses 34-40, preceded by بسم الله الرحمن الرحیم *Cf.* also Inscription No. (2) on Mont. No. XVIII (Unknown Tomb), p. 11, etc.

No. XXI.

(A) *BAṚĀ BATĀSHEWĀLĀ MAḤAL.*

(B) About 90 yards to north of the north-west corner of the garden of Humāyūn's tomb (No. XXIV).

(C) It is the tomb of Mīrzā Muẓaffar Ḥusain who died in 1012 A. H. (1603-4 A. D.). He was a Timurid both on his father's and mother's sides. His wife, Sulṭān Khānam, was the eldest daughter of Emperor Akbar and his sister, Nūru-n-Nisā, was married to Prince Salīm (afterwards Emperor Jahāngīr).

(D). (1) The tomb is externally ornamented on the east and west by large plastered medallions bearing the 1st Muslim creed, while the interior is embellished with small discs made of plaster containing the 1st Muslim creed and the words يا الله . In the eastern room there are a few circular medallions inscribed with the words يا قايم يا دايم (O Self-subsisting, O Ever-lasting) incised in plaster.

(2) The western room is decorated, as usual, with the same sort of circular medallions made of plaster, but they bear the 1st Muslim creed or the words يا بديع or يا رهاب . Again, there are four plastered medallions containing, in the middle, the words يا فتاح in *Tughrā* characters and, around them, the names of the Prophet's four sons طيب طاهر قاسم ابراهيم (Ṭaiyib, Ṭāhir, Qāsim and Ibrāhīm) in *Naskh* letters.

(3) The east wall of the west room bears scribblings in Indian ink. They are of historical nature since there is one inscription, dated the 28th Ṣafar, 13th year of the reign of Shāh Jahān, corresponding with 1050 A. H. (1640-1 A. D.) in *Shikasta* characters, mentioning that one Dalīp Chand stayed here for some time.

(4) Immediately opposite to the west entrance is a niche above which there is a Persian couplet written in Indian ink in *Nasta'līq* letters. The 1st hemistich is obliterated but the 2nd reads as follows :—

گنبدے شکل بخاری چو گنبد ازرق

Translation.

"A dome (light) as the vapour (and high) as the blue dome (of the heaven).

(5) An historical inscription in Persian verse appears on the southern entrance to the central chamber recording the name of the scribe, 'Abdu-n-Nabī Al-Ḥusainī, and the chronogram of the death of Mīrzā Muẓaffar Ḥusain yielding the date 1012 A. H. (1603-4 A. D.).

No. XXII.

(A) *NĪLĪ CHHATRĪ* or the tomb of Naubat Khān.

(B) At the 3rd milestone and some 25 yards east of the Delhi-Muttra road.

(C) The tomb is said to have been built by Naubat Khān, a noble at the court of Emperor Akbar, during his lifetime.

(D) (1) The exterior of the tomb appears to have been originally ornamented with Quranic quotations, traces of which are still visible. In some places only قال الله تبارک و تعالی (The Holy and Most High Allāh said) is readable while in two places fragments of verses 26-7 of Ch. 55 entitled الرحمن (The Merciful)

are to be seen, *vide* also inscription No. (2) on Mont. No. XXIV (Humāyūn's Tomb), p. 16.

Inside the tomb chamber only بسم الله الرحمن الرحيم (In the name of Allāh, the Beneficent, the Compassionate) appears twice in a much damaged condition, while fragments of the following Quranic texts in *Naskh* characters are also to be found here and there though they are much worn out.

(2) Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation) up to the end, *vide* also Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(3) Pt. XXIII, Ch. 37 entitled الصّفّت (The Rangers), Sec. 5, Verses 180-2.

No. XXIII.

(A) *SABZ BURJ.*

(B) At the junction of the Delhi-Muttra road and the road from Safdar Jang to Humāyūn's tomb.

(C) Locally so called, the monument is a tomb erected in the early Mughal period.

(D) The exterior is ornamented by several circular medallions, large and small, made of lime plaster, containing the 1st Muslim creed in *Naskh* letters, but there is no inscription inside the tomb chamber.

No. XXIV.

(A) *HUMĀYŪN'S TOMB.*

(B) About two furlongs to east of the Delhi-Muttra road between the 3rd and 4th milestones.

(C) The tomb, often styled as "The Graveyard of the house of Tīmūr", was erected in 973 A. H. (1565 A. D.) by Humāyūn's wife, Ḥamīda Bānū Begam, the mother of Emperor Akbar, at a cost of fifteen lakhs of rupees.

Besides the grave of Emperor Humāyūn there are about 150 graves in the cells below, and several *Ta'wīzes* inside the mausoleum proper and on the paved platform around it. None of them, except two, bears any historical inscription and unfortunately no record is available regarding their identification, although according to local tradition the following distinguished members of the royal family lie buried there :—

- (i) Dārā Shikoh.
- (ii) Muḥammad A'ẓam Shāh.
- (iii) Jahāndār Shāh.
- (iv) Farrukhsiyar.
- (v) Rafī'u-d-Daula.
- (vi) Rafī'u-d-Darajāt.
- (vii) Aḥmad Shāh.
- (viii) 'Ālamgīr II.

(D) (1) On the top of the finial is the 1st Muslim creed in *Naskh* characters.

(2) The south-west corner chamber contains two marble *ta'wīzes* or grave-stones, said to mark the graves of Shāh 'Ālam Bahādur Shāh and his wife. The female gravestone bears the آية الكرسي (Throne Verse) preceded by بسم الله الرحمن الرحم

in embossed *Naskh* characters on three sides of it, while on the top surface there appear the 26th and 27th verses of Ch. 55 entitled الرحمن (The Merciful) *vide* also Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15.

(3) The south-east corner chamber contains three marble *ta'wīzes* traditionally known to be the graves of three of Humāyūn's daughters—(*a*) The first on the east bears آية الكرسي (Throne Verse) on three sides of it in embossed *Naskh* characters with the year 988 (A. H. or 1580-1 A. D.) on the west side. On the top of it there appear the 1st Muslim creed in *Naskh* letters and below it verses 26-7 of Ch. 55 entitled الرحمن (The Merciful) in embossed *Tughrā* characters.

(*b*) The 2nd grave bears the same inscriptions as the 1st, No. 3(*a*) *supra* except that it is undated.

(*c*) The 3rd grave also is inscribed like the 1st grave No. 3 (*a*) but the date on its western side is 1001 (A. H. or 1592-3 A. D.).

(4) The north-east corner chamber contains two white marble *ta'wīzes* related to cover the graves of Humāyūn's wife, Ḥamīda Bānū Begam, commonly called Nawwāb Ḥājī Begam, and her sister—(*a*) the one on the east, *i.e.*, the so called grave of Hājī Begam's sister, bears آية الكرسي or Throne Verse as noticed on grave No. 3 (*a*) *supra*, but the date on it is 990 (A. H. or 1582 A. D.).

(*b*) The gravestone of Ḥājī Begam has its top plain and uninscribed, but on the three sides of it the Throne Verse is inscribed.

(5) To the north-west of the mausoleum proper, on the stone-paved terrace is a marble grave, three sides of which bear the Throne Verse, while on the 4th or south side there appears an historical inscription recording the name of its occupant Muḥammad Sulṭān, son of Roshan Koka, and the year 978 A. H. (1570-1 A. D.).

Roshan Koka was one of the few adherents of Humāyūn during his exile and is frequently mentioned in the *Humāyūn Nāma* of Gulbadan Bānū Begam.

(6) On the marble *ta'wīz** to south of the grave No. (5) noticed above, in embossed *Naskh* characters.

(*a*) On the west side.

Qurān, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 19, Verses 154-5, but without being preceded by بسم الله الرحمن الرحيم and the last verse being quoted only up to ولنبلونكم بشيء .

(*b*) On the east side.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 17, Verses 168-9, but without being preceded by بسم الله الرحمن الرحيم and the last verse being only up to من فضله .

(*c*) On the top surface.

* The grave is supposed by some to be that of Dārā Shikoh, the eldest son of Shāh Jahān, who was killed by his brother, Emperor Aurangzeb. But the assumption is evidently erroneous inasmuch as Aurangzeb could certainly not have tolerated the idea of Dārā being entitled a martyr and himself consequently a cursed assassin, when in contemporary histories both he and his son Sulaimān Shikoh are repeatedly mentioned as "Undignified" (دارا بے شکوہ or سلیمان بے شکوہ). It may be the grave of one of the so many Mughal princes killed in battles or by treachery.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Beneficent), Sec. 2, Verses 26-7, *vide* also Inscription No. (2) *supra*.

(7) On the east side of the stone-paved terrace is a *ta'wīz* of red sandstone bearing a Persian inscription which records the name of the occupant of the grave, Sangī Begam, daughter of Muḥammad 'Ālamgīr II, and the year of her death 1181 A. H. (1767 A. D.).

(8) In the north-west corner of the compound of Humāyūn's mausoleum there are seventeen graves, only three of which are inscribed. One of them bears بسم الله الرحمن الرحيم and the other two only the 1st Muslim creed in *Naskh* characters.

No. XXV.

(A) *TOMB OF THE "BARBER."*

(B) In the enclosure of Humāyūn's tomb, at the south-east corner.

(C) Nothing can be said with certainty about the persons who lie buried here or about the legend as to how the building came to be called the "Tomb of the Barber." It contains two marble graves, one of a male bearing a *qalamdān* and the other of a female bearing a *takhtī*.

(D) (1) On the north, east and west sides of the *ta'wīz* covering the grave of a male, in *Naskh* letters.

آية الكرسى or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's Mosque), p. 8, Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 15, etc.

(2) On the top surface of the above gravestone يا فتاح is inscribed in *Tughrā* characters and the 1st Muslim creed in *Naskh*.

(3) On the north, east and west sides of the *ta'wīz* covering the grave of a female, in embossed *Naskh* characters.

The Throne Verse as in Inscription No. (3) on Mont. No. XXIV (Humāyūn's tomb), but the date on its west side is 999 (A. H. 1590-1 A. D.).

(4) On the top surface of the above *ta'wīz*.

Verses 26-27 of Ch. 55 entitled الرحمن (The Beneficent) but the year 999 (A. H. 1590-91 A. D.) under the last word الاكرام *Cf.* also Inscription No. (3) on Mont. No. XXIV (Humāyūn's tomb), p. 16, etc.

No. XXVI.

(A) *NĪLĪ MASJID* (Blue Mosque).

(B) It is a small wall mosque situated within the enclosure of Humāyūn's tomb on the south.

(C) It seems to belong to the early Mughal period.

(D) (1) The western *miḥrāb* is ornamented with two semi-circular medallions made of plaster bearing the words يا حافظ (O Guardian) in *Tughrā* letters.

(2) The other inscriptional decorations are (*a*) two plastered discs containing the 1st Muslim creed in *Naskh* letters, and (*b*) another plastered disc, between

them, bearing the following inscription in *Kūfic Tughrā* characters artistically inscribed in plaster :—

اللهم اغفرلی و ارحمنی و الحقنی بالرفیق الا علی

For a translation of the above, *vide* Inscription No. (4) on Mont. No. XXXII (Tomb of Khān-i-Khānān), p. 21.

(3) The 1st Muslim creed in *Naskh* letters appears also on the plastered medallions decorating the central entrance on the east and also the top of the plastered grave situated at the south-east corner of the court of the mosque under notice.

No. XXVII.

(A) *NĪLĀ GUMBAD* or tomb of FAHĪM KHĀN.

(B) To south-east of Humāyūn's mausoleum, outside the walled enclosure.

(C) The tomb is believed to have been erected by Khān-i-Khānān 'Abdu-r-Rahīm Khān in 1034 A. H. (1624-25 A. D.) over the remains of his faithful attendant, Fahīm Khān, who was killed in action against Mahābat Khān, his master's deadly enemy. The absence of the grave leads some people to suppose that it was a place of recreation built by Humāyūn for himself, but the idea implied in the epigraphs detailed below suggests that it was decidedly a tomb and could never have been designed for recreation purposes.

(D) The interior of the domed structure is ornamented by seven small plastered medallions, the four on the east and west bearing یا فتاح (O Opener), while the three on the north and south یا ستار or O Veiler (of sin). Besides these there are sixteen large circular medallions decorating the spandrels of the inner arches. Eight of them contain floral decorations in incised plaster whereas the remaining eight are inscribed. Those on the east and west bear in *Tughrā* characters the verses 26-7 of Ch. 55 entitled الرحمٰن (The Merciful), and those on the north and south bear the 1st Muslim creed in *Naskh* characters cut in plaster.

No. XXVIII.

(A) *AFSARWĀLĀ GUMBAD.*

(B) To south-west of the western gate of Humāyūn's tomb (No. XXIV).

(C) Nothing is known so far about the history of the tomb, but according to a date inscribed on one of the graves in the tomb chamber it is supposed to have been built about the year 974 A. H. (1566-67 A. D.).

(D) The tomb chamber contains four graves—two of white marble, the third of red sandstone and the fourth of rubble masonry. Only one of them made of white marble is inscribed, the Throne Verse appearing in *Naskh* letters on its north, east and west sides and Verses 26-27 of Ch. 55 entitled الرحمٰن (Beneficent) in *Tughrā* characters on its top. The figure 974 inscribed on the west face of the *ta'wīz* probably stands for the date of the death of the deceased. *Cf.* also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

No. XXIX.

(A) *MOSQUE OF AFSARWĀLĀ.*

(B) Attached to the Afsarwālā Gumbad (No. XXVIII).

(C) *Vide* note (C) on Afsarwālā Gumbad (No. XXVIII).

(D) Ornamented circular medallions with the words یا فتاح or الله incised in them decorate the mosque, while on the southern face of the pulpit two stone bosses containing الله are to be seen. Besides these, there are six large medallions bearing the 1st Muslim creed in *Naskh* letters incised in plaster and there are traces of similar decorations elsewhere also which have since peeled off.

No. XXX.

(A) *TOMB OF 'ĪSĀ KHĀN.*

(B) On the south of Bū Halīma's garden, near the western entrance of Humāyūn's tomb.

(C) The tomb contains the remains of 'Īsā Khān Niyāzī, a nobleman at the court of Sher Shāh Sūrī and the chief supporter of Islām Shāh Sūrī against his elder brother Muḥammad 'Ādil. According to an inscription over the western *miḥrāb* in the mortuary chamber the tomb was built in 954 A. H. (1547-48 A. D.) by Masnad-i-'Ālī 'Īsā Khān, son of Niyāz Aghwān, the chief chamberlain.

(D) (1) Several circular medallions bearing the words یا فتاح or یا الله or حسبی الله decorate the exterior of the tomb, while the tomb chamber is embellished with smaller ones inscribed with the word الله only.

(2) The tomb chamber contains six graves altogether: two of them made of marble are more imposing than the rest and bear the Throne Verse with the word الله repeated twice underneath in embossed *Naskh* letters.

(3) Round the western arch in the tomb chamber, in *Naskh*.

Qurān, Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 1-11, preceded by بسم الله الرحمن الرحيم *vide* also Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(4) On the western arch noticed above, in *Naskh* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(5) Underneath the Inscription No. (4) noticed above, in *Naskh* letters.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 10, Verse 94-95, preceded by بسم الله الرحمن الرحيم

(6) Inside the western *miḥrāb*.

Two separate texts followed by the word الله repeated twice.—

(*a*) The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(*b*) The 2nd Muslim creed entitled کلمه شهادت (Creed of Witness), *vide* Inscription No. 4(*a*) on Mont. No. XLV (Baṛā Gumbad Mosque), p. 34, etc.

(7) Above the arch is fixed a red sandstone slab bearing an inscription, of six lines the first four lines of which contain the Throne Verse (*vide* Inscription No. 22 on Mont. No. XI—Sher Shāh's mosque, p. 8) and the remaining two lines

an historical epigraph in Persian prose recording the erection of the tomb in 954 A. H. (1547-48. A. D.) by Masnad-i-'Ālī 'Īsā Khān, son of Niyāz Aghwān, the Chief Chamberlain.

(8) Around the above arch, in *Naskh* characters.

Qurān, Pt. X, Ch. 9 entitled التوبة (The Immunity), Sec. 8, Verses 60-63, preceded by بسم الله الرحمن الرحيم .

(9) The centre of the intrados of the dome is painted in colours and contains the Throne Verse without بسم الله الرحمن الرحيم incised in plaster in *Naskh* characters. *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

No. XXXI.

(A) *MOSQUE OF 'ĪSĀ KHĀN.*

(B) In Koṭla of 'Īsā Khān, to the south of Bū Ḥalīma's garden.

(C) Contemporaneous with the tomb of 'Īsā Khān (No. XXX).

(D) (1) On the central *miḥrāb*, in *Naskh* characters.

Qurān, Pt. VIII, Ch. 7 entitled الاعراف (The Elevated Places), Secs. 3-4, Verses 31-34, preceded by بسم الله الرحمن الرحيم .

(2) Inside the central *miḥrāb*, in *Naskh* characters.

The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم .

(3) Under the above Inscription No. (2) is only بسم الله الرحمن الرحيم in embossed *Naskh* characters, while throughout the mosque small circular discs bearing the word الله are to be seen.

No. XXXII.

(A) *TOMB OF KHĀN-I-KHĀNAN 'ABDU-R-RAḤĪM KHĀN.*

(B) To south-west of Humāyūn's tomb and about 150 ft. to the south of the Delhi-Muttra road at the 6th furlong past the 3rd milestone.

(C) The mausoleum contains the remains of 'Abdu-r-Raḥīm Khān-i-Khānān, the son of Akbar's regent Bairam Khan. He was a learned man and the title of Khān-i-Khānān was conferred on him by Emperor Akbar. He died in 1036 A. H. (1626-27 A. D.).

(D) (1) The exterior is ornamented with small red sandstone discs containing the words يا الله in embossed *Naskh* characters

(2) Inside the tomb chamber there are small plastered medallions bearing the 26th and 27th verses of Ch. 55 entitled الرحمن (The Beneficent), *vide* Inscription No. (1) on Mont. XXII (Nīlī Chhatrī), pp. 14-15, etc.

(3) The spandrels of the north and south arches are embellished with large circular medallions containing the words يا حافظ in *Tughrā* characters preceded by بسم الله الرحمن الرحيم in *Naskh* letters.

(4) On the east and west sides in the tomb chamber upstairs there are large circular medallions, made of plaster, bearing in ornamental *Kūfic Tughrā* characters the following inscription :—

اللهم اغفرلی و ارحمنی و الحقنی بالرفیق الا علی *

Translation.

"O Allāh, forgive me (my sins) and have mercy on me and unite me with (Thee,) the Most Exalted Friend."

(5) The interier of the eastern and western entrances to the tomb chamber is ornamented by eight plastered medallions, four on each side, bearing in *Naskh* letters the 112th chapter of the *Qurān* entitled الخلاص (The Unity), Verses 1-4, *vide* also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

No. XXXIII.

(A) *KĀLĪ MASJID* or *Sanjar Masjid.*

(B) About 50 ft. to the east of Andar Kot which occupies the south-west portion of the village Nizamuddin.

(C) Built in 772 A. H. (1370-71 A. D.) by Jūnān Shāh Khān-i-Jahān, the prime minister of Fīroz Shāh Tughlaq.

(D) There is no Quranic or non-historical inscription inside or outside the mosque, but on the eastern doorway there is a Persian epigraph in prose, in embossed *Naskh* letters, assigning the erection of the mosque to Jūnān Shāh Maqbūl entitled Khān-i-Jahān, son of Khān-i-Jahān, in 772 A. H. (1370-71 A. D.) during the reign of Emperor Fīroz Shāh Tughlaq.

No. XXXIV.

(A) *CHAUNSAṬH KHAMBĀ* (Sixty-four Pillars).

(B) In village Nizamuddin, to south-east of Atgah Khān's tomb (No. XXXV).

(C) The monument, so called on account of the sixtyfour pillars in it, is really the tomb of Mīrzā 'Azīz Kokaltāsh, the foster brother of Emperor Akbar, built by him during his lifetime. In 1033 A. H. (1623-24 A. D.) he died at Ahmedabad whence his remains were brought to Delhi to be buried near the tomb of his father Shamsu-d-Dīn Atgah Khān (No. XXXV).

The inscriptions are mostly in embossed *Naskh* characters. The verses on the outer face of the entrances being those generally inscribed on the tombs or graves of martyrs—*vide* Inscriptions Nos. 6 (*a*) and (*b*) on Mont. No. XXIV (Humāyūn's tomb), p. 16, and Inscriptions Nos. (2), (4) and (6) on Mont. No. XXXV (Tomb of Atgah Khān), pp.23-24—a question may arise as to why they grace the tomb of Mīrzā 'Azīz who was never a martyr but died a natural death. A reply to it in all probability is that the tomb was built by the Mīrzā

* It is the last prayer of the Prophet on his death-bed, *vide Al-Jāmi'u-ṣ-Ṣaghīr*, Pt. I (Cairo edition, 1306), p. 47. The Prophet expired with the words رفیق الا علی (O Most Exalted Friend) on his lips. Of all the epigraphs collected in this Memoir it is the most interesting on account of its unique and rare script. So far as my knowledge goes no specimen of Ornamented *Kūfic Tughrā* has as yet been published or its reading recorded anywhere. *Cf.* also Inscription No. (2) on Mont. No. XXVI (Nīli Masjid in Humāyūn's tomb), pp. 17-18.

about the same time as the tomb of his father Atgah Khān under the impression that he too might receive martyrdom at the hands of the supporters of his father's assassin, Adham Khan, a foster brother of Emperor Akbar.

(D) (1) On the outside of the western entrance.

The same as Inscription No. 6 (*b*) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but preceded by قال الله تعالی (The Most High Allāh said) and running only up to يرزقون.

(2) On the outside of the northern entrance.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran) Sec. 17, Verse 169, *vide* also Inscription No. 6 (*b*) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

(3) On the outside of the eastern entrance.

The same as Inscription No. 6 (*a*) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only up to ولکن لا تشعرون.

Inside the tomb chamber, which is a pillared hall, there are ten graves, one of shell plaster and the rest of white marble. Five of them are uninscribed while on two of them only the 1st Muslim creed is to be seen on the top surface. The two graves, more prominent than the rest, situated near the western door, are those of Mīrzā 'Azīz Kokaltāsh and his wife and bear the following inscriptions :—

(4) On the north, east and west sides of the gravestone of the wife of Mīrzā 'Azīz Kokaltāsh just against the western entrance to the tomb.

آية الكرسى or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

On the top is inscribed the 1st Muslim creed in *Nasta'līq* letters.

(5) The grave of Mīrzā 'Azīz Kokaltāsh is immediately on the east of that of his wife. It is most elaborately carved in floral designs, and the Throne Verse without بسم الله الرحمن الرحيم is inscribed on all sides of the gravestone except the south side which is generally uninscribed. The year 1033 (A. H. or 1623-24 A. D.) on the west, above the word العلى stands probably for the date of the Mīrzā's death.

On the top of the gravestone is the following inscription :—

بسم الله الرحمن الرحيم هو الحی الذی لا یموت

Translation.

"In the name of Allāh, the Merciful, the Compassionate. He is the Ever-living who is never to die."

(6) Another grave of a male is to be found on the east of the Mīrzā's grave which it resembles only in respect of containing the same inscription on its top surface. *Cf.* Inscription No. (5) above.

(7) A broken marble slab (4′ 2″×2′6″×6″) placed in the north-east corner of the hall (Chaunsaṭh Khambā) bears a fragmentary epigraph in Persian verse, but it is not known whence the tablet has been brought and to what building it actually belonged. The inscription is in four lines and runs as follows :—

(۱) ببر مارا بصحراے قیامت . . . .

(۲) کشا بر ما بهر صورت که دانی . . . .

(۳) بایمانے کہ خود کردی کرامت . . . .

(۴) . . . . . . محمد را شفاعت خواہ ما کن

Translation.

(1) "Take us to the plain of the last judgment . . . .

(2) Reveal to us in every way Thou knowest . . . .

(3) With the faith Thou hast Thyself granted (us) . . . .

(4) . . . . Make Muḥammad our intercessor."

No XXXV.

(A) *TOMB OF ATGAH KHĀN.*

(B) To the south-east of the tomb of Amīr Khusrū, in village Nizamuddin.

(C) The tomb was erected in 974 A. H. (1566-67 A. D.) by Mīrzā 'Azīz Kokaltāsh over the remains of his father Shamsu-d-Dīn Muḥammad Atgah Khān, the husband of Emperor Akbar's wet nurse Jī Jī Anagah. Atgah Khān was a faithful servant of Humāyūn and rose to the rank of *Vakīl*, or Imperial Chancellor, in the reign of Akbar when he was killed by Adham Khān, the youngest son of Māham Anagah, another nurse of Akbar.

(D) Inscriptional decoration on the exterior.

(1) Round the western arch, in embossed *Naskh* characters.

Two separate inscriptions—

(*a*) The same as Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to خزنتها الم یا تکم نذیر preceded by اعوذ بالله من الشیطان الرجیم. بسم الله الرحمن الرحیم.

(*b*) At the end of the above inscription is an Arabic epigraph in prose executed in embossed *Naskh* characters containing the name of the scribe Bāqī Muḥammad.

(2) Above the western *jālī* screen of red sandstone.

The same as Inscription No. 6 (*b*) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only up to یر زقون and with قال الله تعالی at the beginning. *Cf.* also Inscription No. (1) on the Mont. No. XXXIV (Chaunsaṭh Khambā), p. 22.

(3) Round the northern arch, in embossed *Naskh* characters.

Two separate inscriptions.—

(*a*) The same as Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only from قالوا بلی قد جآءنا up to فکیف کان نکیر.

(*b*) At the end of the above Inscription No. 3 (*a*) is an historical epigraph in Arabic prose written in *Naskh* letters in relief bearing the name of the scribe Bāqī Muḥammad of Bokhara.

(4) Above the northern *jālī* of red sandstone.

The same as Inscription No. (2) on Mont. No. XXXIV (Chaunsaṭh Khambā) p. 22. *Cf.* also Inscription No. 6 (*b*) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

(5) Round the eastern arch, in *Naskh* lettering in relief.

Two separate inscriptions—

(*a*) The same as Inscription No. (3) on Mont. No.. XI (Sher Shāh's mosque), p. 6, but only from او لم یروا الی الطیر up to الا في غرور and also the

next five verses (21-26) of the same chapter 67, *i.e.*, from امن هذا الذی یرزقکم up to انمآ انا نذیر مبین .

(*b*) At the end of the above epigraph No. 5 (*a*) is the same historical record as has been noticed under Inscription No. 3 (*b*) *supra*.

(6) Above the eastern *jālī* screen of red sandstone.

The same as Inscription No. 6 (*a*) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only from ولا تقولوا up to ولکن لا تشعرون . *Cf.* also Inscription No. (3) on Mont. No. XXXIV (Chaunsaṭh Khambā), p. 22.

(7) Round the southern arch, in embossed *Naskh* characters.

Four different inscriptions.—

(*a*) *Qurān*, Pt. XXIX, Ch. 67 entitled الملک (The Kingdom), Sec. 2, Verses 27-30.

(*b*) The same as Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15.

(*c*) The same as Inscription No. (123) on Mont. No. XLV (Baṛā Gumbad mosque), p. 46.

(*d*) At the end of the above Inscription No. 7 (*c*) is again an historical epigraph in Arabic prose executed in embossed *Naskh* letters containing the name of the scribe Bāqī Muḥammad and date 974 A. H. (1566-67 A. D.).

(8) On the southern doorway is an historical inscription in Arabic prose recording the erection of the tomb in 974 A. H. (1566-67 A. D.) under the superintendence of Ustād Khudā Qulī.

A *munājāt* (prayer to God), in Arabic verse and embossed *Tughrā* characters, also decorates the exterior of the tomb and runs as follows :—

(9) On the south.

لک الحمد یا ذالجود و المجد و العلی   تبارکت تعطی من تشاء و تمنع [1]

Translation.

"O Bounteous, Glorious and High (God)! to Thee is due all praise. Thou bestowest or refusest Thy blessings to whomsoever Thou pleasest."

(10) On the east.

الهی ترے حالی و فقری و فاقتی   و انت مناجات الخفیة تسمع [2]

Translation.

"My Lord. Thou seest my condition, my poverty and my want, and Thou hearest prayers (even) in a low voice."

(11) On the north.

الهی و خلاقی و حرزی و مولٰی   الیک لدی الا عسار و الیسر افزع [3]

Translation.

"My Lord, my Creator, my Protector, my Master! Thee do I approach in adversity and prosperity."

(12) On the west.

الهی لئن جلت و جمت خطیئتی   نعفوک عن ذنبی اجل و اوسع [4]

1. 2, 3 and 4. These lines were composed by the Prophet's son-in-law 'Alī bin Abī Ṭālib who is considered one of the best poets of Arabia, *vide* his Ode فی الا بتهال الی الله in *Majānīu-l-Adab*, Pt. V. p. 13 (Beirut edition, 1899)

Translation.

"My Lord, if great and immense are my sins, Thy forgiveness in comparison with my sins is much greater and more extensive."

(13) Internally also the tomb is embellished with Quranic texts in embossed *Naskh* characters. On the niches and walls are to be found fragmentary verses of chapter 12 entitled يوسف (Joseph) beginning with فاستجاب له ربه فصرف عنه كيدهن as in Inscription No. (2) on Mont. No. XVIII (Unknown tomb), p. 11, etc.

The tomb chamber contains seven graves, three of which made of marble are inscribed and well carved. The central one just in front of the southern entrance is the grave of Atgah Khān and the one on the east is that of his wife Jī Jī Anagah, but it is not known who lies buried in the 3rd marble grave on the west of Atgah Khān's. The inscriptions on the marble gravestones are as follows:—

(*a*). Grave of Atgah Khān.

(14) On the east and west sides.

Qurān, Pt. XXX, Ch. 91 entitled الشمس (The Sun), Verses 1-9.

(15) On the north side.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 19, Verse 184, but only up to فقد فاز.

(16) On the top in an ornamented circular disc.

The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15.

(*b*). Grave of Jī Jī Anagah.

(17) On the north, east and west sides, in embossed *Naskh* characters, is the آية الكرسي (Throne Verse) with the date 1009 (A. H. 1600-01 A. D.) on the west side. *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

The top surface is ornamented by a circular disc containing the same epigraph as has been noticed under the Inscription No. (5) on the Grave of Mīrzā 'Azīz Kokaltāsh in Mont. No. XXXIV (Chaunsaṭh Khambā), p. 22. *Cf.* also Inscription No. (1) on Mont. No. LIII (Tomb of Najaf Khān), p. 50.

(*c*) The 3rd marble grave to west of Atgah Khān's grave.

(18) On the east, west and north sides, in embossed *Naskh* letters.

Qurān, Pt. XIII, Ch. 12 entitled يوسف (Joseph), Sec. 7, Verses 53-56.

(19) The top surface bears the same epigraph as has been noticed on the grave of Jī Jī Anagah. *Cf.* Inscription No. (17) above.

There are several graves in the enclosure on the south of the tomb proper but only four of them are inscribed, two bearing historical epigraphs and the other two only Quranic quotations.

(*a*) Grave of the wife of Bahrām Shāh.

(20) A marble slab let into a *miḥrab* on the west (now much dilapidated) bears a Persian inscription in verse in *Nasta'līq* characters recording the death of the wife of Bahrām Shāh, son of Shāh 'Ālam.

(*b*) Grave of an unknown derwish.

(21) On the marble headstone very similar to the one at the tomb of Amīr Khusrū (No. XXXV) is the 1st Muslim creed in *Tughrā* characters and under

it is a Persian inscription in verse in embossed *Nasta'līq* letters recording the death of a derwish in 995 A. H. (1548-49 A. D.) when he came on a pilgrimage to the shrine of Ḥaẓrat Niẓāmu-d-Dīn Auliyā. The epigraph contains the name of 'Abdu-s-Salām, the composer of these verses and the writer of the inscription.

(c) Unknown grave of marble to north-east of the Derwish's grave No. (b) above.

(22) On the top

The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15. *Cf.* also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16, etc.

(d) Another unknown grave of marble to east of the Unknown Grave No. (c) above.

(23) On the top surface.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8. *Cf.* also Inscription No. (6) on Mont. No. XXX (Tomb of 'Īsā Khān), p. 19, but the words وما اختلف الذين are also to be found.

No. XXXVI.

(A) *EASTERN GATEWAY* to the outer enclosure of Amīr Khusrū's tomb (No. XXXVII).

(B) Near the tomb of Atgah Khān (No. XXXV) in village Nizamuddin.

(C) It is modern. The original gateway was of the Afghān period.

(D) A marble slab fixed over the arch of the gateway bears a Persian inscription in verse recording its erection in 1298 A. H. (1881 A. D.) by Muḥammad Rashīd under the orders of the Niẓām of Hyderabad.

There is no Quranic or non-historical epigraph on it.

No. XXXVII.

(A) *TOMB OF ḤAẒRAT AMĪR KHUSRŪ.*

(B) About 55 ft. south of the tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā (No. XXXVIII).

(C) Amīr Abu-l-Ḥasan Khusrū, son of Amīr Saifu-d-Dīn, was of Turkish extraction born at Patyali in 651 A. H. (1253-54 A. D.). He wrote 92, or, according to some, 99 books and was the chief disciple of Ḥaẓrat Niẓāmu-d-Dīn Auliyā, whose death he felt so deeply that six months afterwards he died in 1325 A. D.

Additions to his tomb have been made by his admirers periodically as per inscriptions noted below.

(D) (1) On the marble tablet outside the tomb on the north, in embossed *Naskh* letters, is the 1st Muslim creed and under it is an inscription eulogizing Ḥaẓrat Amīr Khusrū and recording his death in 725 A. H. (1325 A. D.) and the erection of the enclosure round the tomb by Mahdī Khwāja in 937 A. H. (1530 A. D.) in the reign of Emperor Bābur.

(2) Over the pierced screens on the north and west walls of the inner enclosure are Persian inscriptions in verse eulogizing Ḥaẓrat Amīr Khusrū who died in 725 A. H. (1325 A. D.) and recording the year 938 A. H. (1531-32 A. D.) which probably refers to the date of its erection.

(3) Over the latticed marble screens, inside, there are three Persian couplets composed by Ḥaẕrat Amīr Khusrū himself in praise of his spiritual guide Ḥaẕrat Niẕāmu-d-Dīn Auliyā, and they run as follows :—

(۱) اے شربت عاشقی بجامت — وز دوست زمان زمان پیامت

(۲) شد سلک فرید از تو منظوم — زانست که شد لقب نظامت

(۳) جاوید بقاست بندہ خسرو — چون شد بهزار جان غلامت

Translation.

(1) "O thou, who hast the sweet drink of love in thy goblet, and receivest messages from the Friend from time to time.

(2) The line of Farīd became established through thee, hence thou art entitled Niẕām (or administrator).

(3) Immortal is the slave Khusrū inasmuch as he has become thy slave with his thousand lives."

The enigmatical name of Amīr Khusrū comes next, and after it another inscription by Ṭāhir 'Imādu-d-Dīn Ḥasan, son of Sulṭān 'Alī Sabzwārī, recording the erection of the present tomb in 1014 A. H. (1605-06 A. D.).

(4) On a stone slab let into the northern wall just below the rooi there is a Persian inscription in prose recording the name of Emperor Jahāngīr.

(5) On the copper doors of the tomb is an Urdu inscription in verse, badly engraved, assigning their construction to one Miyān Jān in 1280 A. H. (1863-64 A. D.).

(6) A Persian inscription in prose appears on the south-east panel of the pierced balustrade round the grave of Ḥaẕrat Amīr Khusrū recording its erection on the 20th Ramaẕān, 1303 A. H. (22nd June 1886 A. D.) by Shamsu-l-Umarā Muḥaiyu-d-Dīn Khān Khurshīd Jāh (of Hyderabad).

(7) The outer screen round the tomb is provided on the west with three closed arched recesses, the 1st on the left being ornamented with five red sandstone bosses containing the word الله and a larger disc bearing the phrase الملك لله. The central one is inscribed with the 1st Muslim creed in *Naskh* characters, and below it the miniature *miḥrāb* made of white marble is embellished with two circular bosses bearing the word الله. The 3rd arched recess is again of red sandstone containing six circular medallions, three of which bear the word الله , one الملك لله and the remaining two حسبی الله .

No. XXXVIII.

(A) *TOMB OF ḤAẔRAT NIẔĀMU-D-DĪN AULIYĀ.*

(B) In the village of Nizamuddin.

(C) Ḥaẕrat Shaikh Niẕāmu-d-Dīn Auliyā was born in 634 A. H. (1236 A. D.) at Budaun. At the age of 25 he came to Delhi and some time afterwards became a disciple of the well-known saint Bābā Farīd Ganjshakar. He was held in great esteem by Emperor 'Alāu-d-Dīn Khaljī and Muḥammad Tughlaq and died on the 18th Rabī'u-th-Thānī, 725 A. H. (3rd April 1325 A. D.).

His original tomb which Emperor Fīroz Shāh Tughlaq mentions to have repaired and decorated has undergone a complete change, considerable additions and alterations having been made to it from time to time as the inscriptions noted below will show.

(D) (1) On a white marble slab fixed to the northern screen, in gilded *Nasta'līq* letters, is the 1st Muslim creed and, under it, a Persian inscription in verse recording the erection of the present building with its marble screens by Farīdūn (or Farīd) Khān in 970 A. H. (1562-63 A. D.).

(2) The wooden canopy over the grave is studded with mother-of-pearl (now fast peeling off), and bears a Persian inscription in verse, in *Nasta'līq* characters, recording its construction in 1017 A. H. (1608-9 A. D.) by Murtaẓā Khān, a grandee at the court of Jahāngīr holding the rank of 5,000.

(3) Small circular medallions bearing the words يا فتاح or الله or هو الله or حسبی الله in gilded *Naskh* characters decorate the tomb chamber.

(4) On the arch of the *miḥrāb* in the west wall, in *Naskh* letters cut in plaster.

Qurān, Pt. XV, Ch. 17 entitled بنی اسرائیل (The Israelites), Sec. 9, Verses 78-81. *Cf.* also Inscription No. (114) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(5) Round the arch of the *miḥrāb* in the west wall, in *Naskh* characters in incised plaster.

Qurān, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-6, preceded by the phrase قال الله سبحانه و تعالی (The Glorious and Most High Allāh said). *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

(6) On the marble balustrade round the grave is a Persian inscription in prose, in *Nasta'līq* characters, dated 1300 A. H. (1882-83 A. D.) containing the name of Muḥaiyu-d-Dīn Bahādur Shamsu-l-Umarā Khurshīd Jāh (of Hyderabad) who is responsible for the erection of the balustrade. *Cf.* also Inscription No. (6) on Mont. No. XXXVII (Tomb of Amīr Khusrū), p. 27.

(7) A marble slab fixed to the wall at the south-west corner of the tomb chamber bears an Urdu epigraph in verse, dated 1169 A. H. (1755-56 A. D.) composed by 'Azīzu-d-Dīn (afterwards 'Ālamgīr II) invoking the help of the saint. The tablet was erected probably to commemorate the date of repairs to the tomb done by him.

(8) At the back of the inner *miḥrāb* on the west is a modern inscription in *Nasta'līq* characters. It consists of the 1st Muslim creed preceded by the words افضل الذکر and followed by الله اکبر with the figure 786 which is the numerical value of بسم الله الرحمن الرحیم at the beginning.

(9) On the southern arches of the verandah is a Persian inscription in prose in *Nasta'līq* characters assigning the addition of the verandah in the year 1063 A. H. (1652-53 A. D.) to Khalīlullah Khān, son of Mīr Mīran Al-Ḥusainī, who was the governor of Shāhjahānābād in the reign of Emperor Shāh Jahān.

No. XXXIX.

(A) *TOMB OF JAHĀNĀRĀ BEGAM.*

(B) About 35 ft. south of the tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā (No. XXXVIII).

(C) The open-air tomb built by Jahānārā, the eldest daughter of Shāh Jahān, during her life-time contains four graves, none of which except that of Jahānārā herself bears an historical epigraph. Tradition avers that the grave to west of that of Jahānārā contains the remains of Mīrzā Nīlī, a son of the Emperor Shāh 'Ālam, while those on the east are assigned to Jamālu-n-Nisā, a daughter of Akbar II, and her child.

(D) (a) Grave of Jahānārā Begam.

(1) On the marble headstone (6′ 6½″×10½″×4″) in *Naskh* characters.

(a) هو الحی القیوم

بغیر سبزہ نپوشـد کسے مزار مـرا که قبرپوش غریباں همیں گیاہ بس است

Translation.

"He is the Ever-living, the Self-subsisting. Nothing but the green grass covers my grave, for grass is a sufficient covering for the graves of the lowly."

(b) Under the above Inscription No. 1 (a) there appears the name of Jahānārā Begam, a daughter of Emperor Shāh Jahān, and the date of her demise 1092 A. H. (1681 A. D.).

(b) Grave of Mīrzā Nīlī.

(2) On the north, east and west sides of the marble gravestone, in *Naskh* characters in relief.

آیة الکرسی or Throne Verse, preceded by بسم الله الرحمن الرحیم . *Cf.* also Inscription No. (4) on Mont. No. XXXIV (Chaunsaṭh Khambā), p. 22, etc.

(3) On the top of the gravestone, in embossed *Ṭughrā* letters.

(a) The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15. *Cf.* also Inscription No. (2) on Mont. No. XXIV Humāyūn's tomb, p. 16, etc.

(b) Underneath the above Inscription No. 3 (a) the 1st Muslim creed in *Naskh* characters is inscribed.

The other two graves in the enclosure bear no inscription.

No. XL.

(A) *TOMB OF EMPEROR MUḤAMMAD SHĀH.*

(B) About 10 ft. east of the tomb of Jahānārā Begam (No. XXXIX).

(C) The enclosure contains seven graves, three of which are inscribed. None bears an historical epigraph but, according to local tradition, the largest grave is of the Mughal Emperor Muḥammad Shāh (1719-48 A. D.) who died in 1748, and the one immediately to the west of it contains the remains of his wife. The 3rd grave bearing Quranic quotations is unknown, but some people are inclined to think that a daughter-in-law of the Persian invader Nādir Shāh lies buried in it.

(D) (a) Grave of Emperor Muḥammad Shāh.

(1) On the north, east and west sides of the marble gravestone, in embossed *Naskh* characters.

آیة الکرسی or Throne Verse, but without being preceded by بسم الله الرحمن الرحیم. *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, Inscription No. (2) on Mont. No. XXXIX (Tomb of Jahānārā Begam) above, etc.

(2) On the top of the gravestone, in *Tughrā* characters in relief.

(*a*) The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15, *vide* also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), pp. 15-16, etc.

(*b*) The same as Inscription No. 3 (*b*) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(*b*) Grave of Muḥammad Shāh's wife.

(3) On the top.

(*a*) The same as Inscription No. 3 (*b*) on Mont. No. VII (Jāmi' Masjid), p. 4, but only from قل يعبادى الذين up to الذنوب جميعا and with بسم الله الرحمن الرحيم at the beginning.

(*b*) Below the above Inscription No. 3 (*a*) is the 1st Muslim creed and also the following words :—

الله على وصى رسول الله

Translation.

"Allāh. 'Alī, the executor of the will of the Apostle of Allāh."

(*c*) The 3rd inscribed grave.*

(4) On the north side of the gravestone, in *Naskh* characters, is the 1st Muslim creed.

(5) On the east side of the gravestone in *Naskh* letters.

Qurān, Pt. XVII, Ch. 22 entitled الحج (The Pilgrimage), Sec. 10, Verse 77, preceded by بسم الله الرحمن الرحيم .

(6) On the west side of the gravestone, in *Naskh* letters.

The same as Inscription No. 3 (*b*) on Mont. No. VII (Jāmi' Masjid), p. 4, but preceded by قال الله تبارک و تعالى (The Holy and the High Allāh said). *Cf.* also Inscription No. (3) on Mont. No. XL (Tomb of Emperor Muḥammad Shāh) noticed above.

No. XLI.

(A) *TOMB OF MĪRZĀ JAHĀNGĪR.*

(B) About 20 ft. east of the tomb of Muḥammad Shāh (No. XL).

(C) The enclosure contains four graves two of which bear Quranic quotations while the remaining two are uninscribed. Among the inscribed gravestones the one bearing a *takhtī*, emblematic of a female's grave, covers the remains of Mīrzā Jahāngīr, the eldest son of Akbar Shāh II, who died in 1236 A. H. (1821 A. D.) in British prison at Allahabad whence his remains were brought to Delhi to be buried near the saint's shrine. The other one to the west of it is assigned to Mīrzā Bābur, his brother, although on the southern surface of the gravestone there is an inscription recording the death of one Mīr Muḥammad in 987 A. H. (1579-80 A. D.). Evidently the gravestones in both cases were not intended for their present positions.

(D) (*a*) Grave of Mīrzā Jahāngīr.

* See note (C), p. 29.

(1) On the north, east and west sides of the marble gravestone, in embossed *Naskh* letters.

The same as Inscription No. (2) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(2) On the top of the gravestone in *Tughrā* letters.

(*a*) The same as Inscription No. 3 (*a*) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(*b*) Underneath the above Inscription No. 2 (*a*).

The same as Inscription No. 3 (*b*) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(*b*) Grave of Mīrzā Bābur.

(3) The same as on the grave of Mīrzā Jahāngīr above, but on the south face of the gravestone there is a Persian epigraph in verse referring, as shown above, to the death of one Mīr Muḥammad in 987 A. H. (1579-80 A. D.).

No. XLII.

(A) *BĀRAH KHAMBĀ* (Twelve Pillars).

(B) On the left of the road from Humāyūn's tomb to Ṣafdar Jang, and about 50 ft. to the north-west of the village Nizamuddin.

(C) So called on account of the twelve sets of pillars it contains, the building is a tomb of the Afghān period.

(D) On the intrados of the dome, in *Naskh* letters cut in plaster.

Fragmentary.

The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shah's mosque), p. 8, etc., but only from شهد الله انه up to هو العزيز الحكيم .

There is no other inscription on any part of the monument.

No. XLIII.

(A) *TOMB OF MUHAMMAD SHĀH* known as *MUBĀRAK KHĀN KĀ-GUMBAD.*

(B) In village Khairpur, near the tomb of Ṣafdar Jang, to north of the road from Ṣafdar Jang's tomb to Humāyūn's tomb.

(C) The tomb, built about the year 1445, contains the remains of Muḥammad Shāh, son of Farīd Shāh, the 3rd King of the Sayyid dynasty. His son 'Alāu-d-Dīn 'Ālam Shāh is said to have erected the tomb.

(D) Inside the tomb chamber there are eight graves, all uninscribed. The one in the centre is probably the grave of Muḥammad Shāh while the rest may be assigned to the members of the royal family.

The exterior of the tomb bears no epigraph, but the interior is embellished with colour decoration and the following words incised in plaster in *Naskh* are to be seen in appropriate places :—

(1) الله (God), يا الله (O God), حسبى الله (God is enough for me), سبحان الله (Praise be to God) الملك الله (Kingdom is for God), and the 1st Muslim creed.

(2) On the band of the dome at the drum level (inside) in embossed *Naskh* characters, are the ninetynine attributes of God preceded by verses 22-23 of

chapter 59 entitled الحشر (The Banishment), but only up to العزيز الجبار المتكبر and with the following words at the end after الرشيد الوارث :

الذي ليس كمثله شي و هوا لسميع البصير غفرانك ربنا و اليك المصير نعم المولى و نعم النصير

محمد رسول الله سيد الصادق المعتد الامين و رسول رب العالمين

Translation.

"The like of Whom there is none and He is the Hearing, the Seeing. We implore Thy mercy, O Lord, and to Thee must we return. He is the Best Master and the Best Helper. Muḥammad, the Prophet of Allāh, (is) the chief, the truthful, the chosen, the trusted, and the Prophet of the Lord of the worlds."

(3) A circular disc painted in floral design in various colours decorates the centre of the intrados of the dome and bears the Throne Verse (آية الكرسى)[1] and the succeeding verses 256-57 up to اولياء هم الطاغوت of the same chapter 2 entitled البقره (The Cow) in *Naskh* letters incised in plaster. *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8; Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, etc.

No. XLIV.

(A) *BAṚĀ GUMBAD* (The Large Dome).

(B) In village Khairpur to north-east of the tomb of Muḥammad Shāh (No. XLIII).

(C) It is a gateway of the Jāmi' Masjid of Sikandar Lodī (No. XLV) built about the year 1494 and resembles the 'Alāī Darwāza at the Quṭb in various details.

(D) (1) On the north entrance (outside) in embossed *Naskh* characters.

Qurān, Pt. VII, Ch. 6 entitled الانعام (The Cattle), Sec. 10, Verses 84-87, but only up to اسمعيل و اليسع

(2) On the west entrance (outside) in embossed *Naskh* characters.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. XXV, Ch. 43 entitled الزخرف (Gold), Sec. 4, Verses 36-38, but only up to بعدالمشرقين[2].

(*b*) Pt. XXVIII, Ch. 60 entitled الممتحنه (The Examined one), Sec. 1, a portion of Verse 4, *i.e.*, ربنا عليك توكلنا و اليك انبنا و اليك المصير

(3) On the south entrance (outside) in embossed *Naskh* characters.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. XXIII, Ch. 37 entitled الصفت (The Rangers), Sec. 5, Verses 177-82. *Cf.* also Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15.

(*b*) Pt. XXIIII, Ch. 38 entitled ص (Suād), Sec. 5, Verses 86-8.

(4) On the east entrance (outside) in embossed *Naskh* characters.

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[1] Verse 255 of chapter 2 is known as the (Throne Verse) and it generally graces the Muslim graves, tombs and mosques since it shows the great power of the Almighty God.

[2] The Quranic words after بعدالمشرقين seem to have peeled off and the gap subsequently filled in by one who could not read this particular type of *Naskh* since the restored portion is an altogether separate verse and has nothing to do with the original epigraph.

Qurān, Pt. XX, Ch. 28 entitled القصص (The Narrative), Sec. 9, Verses 85-8, but only up to . الا هو كل شيء .

(5) Inside the dome there are several small arched niches, the spandrels of which are decorated with small discs bearing the word الله in the centre in embossed *Naskh* letters.

No. XLV.

(A) *BAṚĀ GUMBAD MOSQUE OR THE JĀMI' MASJID OF SIKANDAR LODĪ.*

(B) See Baṛā Gumbad (No. XLIV).

(C) Built in 1494 by Sikandar Shāh Lodī (1489-1517), the son and successor of Bablol Lodī.

(D) The mosque is profusely decorated throughout with Quranic and other non-historical epigraphs incised in plaster. The prayer chamber is entered by five archways, the spandrels of which are embellished with inscribed discs of lime plaster. Three of these discs have peeled off while the remaining seven bear the following inscriptions :—

Commencing from the southernmost arch,

(1) Disc No. (1).

The 1st Muslim creed preceded by بسم الله الرحمن الرحيم as in Inscription No. (17) on Mont. No. XI (Sher Shāh's mosque), p. 7, but with the word الله in the centre.

(2) Disc No. (2).

(*a*) سبحان الله و الحمد لله و لا اله الا الله و الله اكبر و لا حول و لا قوة الا بالله العلى العظيم[1]

Translation.

"Praise be to Allāh, and all praise is due to Allāh, and there is no God but Allāh, and Allāh is Great, and none has strength or power but Allāh, the High, the Great."

(*b*) Below it is the 1st Muslim creed and also the word الله.

(3) Disc No. (3).

(*a*) قال النبى صلى الله عليه و سلم المؤمن فى المسجد كا لسمك فى الماء والمنافق فى المسجد كالطير فى القفس[2]

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The believer, (while) in the mosque is like unto fish in water and the hypocrite in the mosque, is like a dird in cage."

(*b*) Inside the above disc, in a circle.

قال عليه السلم من بنى لله مسجداً بنى الله له بيتاً فى الجنة[3]

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[1] It is called the 3rd Muslim creed entitled كلمه تمجيد (Creed of Glorification).

[2] This well known saying is not to be found in the authentic records of *Hadith*.

[3] This tradition narrated by Uthmān is well known, *vide Mishkāt* (published at Hāshmī Press), p. 247.

Translation.

"(The Prophet), peace be on him, said, 'Whoever built for Allāh a mosque got a house built for him in paradise by Allāh."

(4) Disc No. (4).

(a) بسم الله الرحمن الرحيم اشهد ان لا اله الا الله و اشهد ان محمداً عبده و رسوله[1]

Translation.

"In the name of Allāh, the Merciful, the Compassionate. I stand witness that there is no God but Allāh and I bear witness that Muḥammad is His slave and prophet."

(b) Under the above inscription runs the 1st Muslim creed. *Cf.* also Inscription No. 2 (b) above.

(5) Disc No. (5).

The same as on Disc No. (4) above, but only the word الله instead of the 1st Muslim creed.

(6) Disc No. (6).

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7. Under it is حسبی الله (God is enough for me).

(7) Disc No. (7).

The same as on Disc No. (6) above.

The archways leading into the prayer chamber are inscribed with Quranic texts as follows :—

(8) On the 1st or southernmost arch, incised in plaster in *Naskh*.

Pt. XXV, Ch. 45 entitled الدخان (The Drought), Sec. 3, Verses 51-59.

(9) Under the above Inscription No. (8), in *Naskh* letters cut in plaster.

Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Secs. 2-3, Verses 17-18.

(10) On the 2nd arch (immediately on the south of the central arch), in *Naskh* characters in incised plaster.

The same as Inscription No. (2) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to the end of the 15th verse.

(11) Round the 3rd or central arch facing east in *Naskh* characters cut in plaster.

The same as Inscription No. (1) on Mont. No. XLIV (Baṛā Gumbad), p. 32, but up to the end of verse 87 with بسم الله الرحمن الرحيم at the beginning.

(12) Under the above Inscription No. (11) *i.e.*, on the 3rd arch facing east is the 67th chapter noticed above; *vide* Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(13) On the 4th arch (immediately on the north of the central arch).

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to تفرون منه فانه ملاقيكم . *Vide* also Inscription No. (2) on Mont. No. XVII (Sundarwālā Burj), p. 11, etc.

(14) On the 5th or northernmost arch, in *Naskh* lettering cut in plaster.

Pt. XII, Ch. 12 entitled يوسف (Joseph), Secs. 2-3, Verses 16-21, but only up to و قال الذي اشتراه .

(15) On the soffit of the 1st arch in *Naskh* characters in incised plaster.

[1] It is the 2nd Muslim creed entitled كلمه شهادت (Creed of Witness).

Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 13, Verse 107, but only from و الذين اتخذوا up to وسوله من قبل. *Cf.* also Inscription No. (17) on Mont. No. CXVI ('Alāī Gate), p. 98.

(16) A mutilated Persian inscription in verse (66 ft. 3 in. × 4½ in.) above the *Chhajja* on the eastern façade of the mosque at a height of 25 ft. 11 in. from the level of the court, incised in plaster, in *Naskh* characters.

(*a*) The 1st eight couplets from the *Dībācha* (preface) of Shaikh Sa'dī's *Gulistān*, *i.e.*, from هر دم از عمر می رود نفسی up to تا بتدریج می رود چه غم است [1]

(*b*) After the above verses of Sa'dī three Arabic couplets composed by Ḥazrat 'Alī, son of Abī Ṭālib, a son-in-law of the Prophet, are inscribed. The epigraph is very much mutilated and runs as follows:—

(۱) الا یا ساکن القصر المعلّی   ستدفن عن قریب فی التراب
(۲) له ملک ینادی کل یوم   لدوا للموت وابنوا للخراب
(۳) قلیل عمرنا فی دار دنیا   ومرجعنا الی بیت التراب

Translation.

"(1) O dweller of the magnificent palace, beware! Shortly thou shalt be interred in the dust.

(2) His angel proclaims every day 'Beget for death and construct for destruction'

(3) Short is our life in this world and our retreat is the house of dust."

(*c*) After the above Arabic verses (No. 16 *b*) is Shaikh Sa'dī's *mathnawī*[2] in Persian, mutilated in several places, but from جهان اے برادر نماند بکس up to چه بر روے خاک.

(*d*) After the above Persian verses (No. 16 *c*) the following fragmentary inscription is also to be seen:—

(۱) . . . . ندامت چه . . . . .
(۲) . . . . بجز یادگار   که نیکان (گذشتند ؟) . . . هم روزگار

بیت

(۳) روزها میرود و عمر بسر می آید   با خبر باش که از مرگ خبر می آید
(۴) جهان یادگارست فانیء (فانی) مقام   نماند بجز نیك نامی مدام

Translation.

(1) "............... ....what shame...............................

(2) ....except a memorial because the righteous also (left?) the world.

(3) The days pass on and the life is (thus) spent; beware, the news of (the approach of thy) death is coming.

(4) The world is a well known perishable place; nothing is (ever) to remain except the good name."

Prayer Chamber.

First Bay.

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[1] *Vide Gulistān* (Nawalkishor Press, Cawnpore), pp. 8-9.

[2] *Ibid*; p. 19. For a translation of Inscriptions Nos. 16 (*a*) and (*c*) *vide* Bell's translation of *Gulistān* (Calcutta edition, 1898), pp. 11-12 and 20.

(17) Above the arches immediately under the ceiling there are the following fragmentary verses :—

Qurān, Pt. XVIII, Ch. 24 entitled النور (The Light), Secs. 3-4, Verses 23-31, but the last verse is quoted only up to و ليضربن بخمرهن .

The verses are preceded by بسم الله الرحمن الرحيم .

(18) Above the north arch at the north-west corner, in *Naskh* letters.

Qurān, Pt. XXV, Ch. 45 entitled الجاثية (The kneeling), Sec. 4, Verses 36-37, but the words فلله الحمد رب السموٰت و رب from Verse 36 have peeled off while at the end of Verse 37 the words وآخر دعوٰهم الحمد لله رب العٰلمين have been inserted probably to fill in the blank space.

(19) On the niche in the south wall in *Naskh* letters cut in plaster.

Verses from two separate chapters of the *Qurān*—

(*a*) Pt. XXVI, Ch. 49 entitled الحجرات (The Chambers), Sec. 2, Verses 15-18,

(*b*) Pt. XXVII, Ch. 51 entitled الذريٰت (The Scatterers), Sec. 3, Verses 58-60.

(20) On the north side in embossed *Naskh* characters incised in plaster.

Qurān, Pt. XXX, Ch. 78 entitled النبا (The Announcement), Sec. 1, Verses 1-24, preceded by بسم الله الرحمن الرحيم the last verse being given only up to فيها بردا . The Inscription No. (21) *infra* may be looked up for its continuation.

(21) On the west wall of the prayer chamber, in *Naskh* letters.

Qurān, Pt. XXX, Ch. 78 entitled النبا (The Announcement), Secs. 1-2, Verses 24-38, the last verse being incomplete, for a continuation of which see Inscription No. (22) *infra*.

(22) On the south wall of the prayer chamber in embossed *Naskh* characters.

Verses from two separate chapters of the *Qurān*—

(*a*) Pt. XXX, Ch. 78 entitled النبا (The Announcement), Sec. 2, Verses 38-40.

(*b*) Pt. XXX, Ch. 79 entitled النّٰزعٰت (The Drawers), Sec. 1, Verses 1-13 preceded by بسم الله الرحمن الرحيم . The last verse is quoted only up to هى زجرة and for its continuation see Inscription No. (23) *infra*.

(23) On the east wall of the prayer chamber in embossed *Naskh* letters.

Qurān, Pt. XXX, Ch. 79 entitled النّٰزعٰت (The Drawers), Secs. 1-2, Verses 13-40, but from واحدة فاذا هم up to من خاف مقام ربه . For its continuation see Inscription No. 24 *infra*.

(24) On the niche in the southern wall, in *Naskh* letters in relief.

Verses from three different chapters of the *Qurān*—

(*a*) Pt. XXX, Ch. 79 entitled النّٰزعٰت (The Drawers), Sec. 2, Verses 40-46.

(*b*) Pt. XXIII, Ch. 36 entitled يٰس (Yāsīn), Sec. 3, Verses 36-37.

(*c*) Pt. XVII, Ch. 21 entitled الانبيا (The Prophets), Sec. 6, a portion of Verse 87, *i.e.*, from لآ اله الآ انت up to من الظٰلمين *

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* The verse لآ اله الآ انت سبحانک انی کنت من الظّٰلمين does not belong to the سورة يس from which the verses before and after it have been quoted. It should have come at the end of لمستقر لها to fill in the blank space rather than upset the order of the other verses, and the mason executing the inscription is to be held responsible for the mistake.

(*d*) Pt. XXIII, Ch. 36 entitled يس (Yāsīn), Sec. 3, Verse 38, but only up to لمستقرلها.

(25) Above the southern *miḥrāb* in *Naskh* characters incised in plaster is a Persian inscription in prose calling the monument the Jāmi' Masjid of Sikandar Shāh Lodī, son of Bahlol Shāh Lodī, and recording its erection on the 1st of Rabī' I, 900 A.H. (30th November, 1494 A.D.).

The bay originally contained 8 discs made of plaster, three of which have now disappeared while the remaining five bear the following Quranic quotations :—

(26) Disc No. (i).

Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 6, Verses 97-98. *Cf.* also Inscription No. (54) *infra*.

(27) Disc No. (ii).

Pt. XIII, Ch. 14 entitled ابراهيم (Abraham), Sec. 2, a portion of Verse 12 *i.e.*, from وما لنا, up to هدىنا سبلنا.

(28) Disc No. (iii).

Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 15, Verse 114, preceded by بسم الله الرحمن الرحيم. But a few words from the original verse have been omitted.

(29) Disc No. (iv).

Pt. XXIX, Ch. 68 entitled القلم (The Pen), Sec. 2, Verses 51-52, preceded by بسم الله الرحمن الرحيم.

(30) Disc No. (v).

Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 16, Verse 129.

Second Bay.

(31-4) On the arches to the north, south, east and west, in embossed *Naskh* characters in incised plaster.

Qurān, Pt. XXVII, Ch. 56 entitled الواقعة (The Great Event), Secs. 1-3, Verses 1-96, preceded by بسم الله الرحمن الرحيم.

(35) Under the above Inscription in the 2nd line, in embossed letters cut in plaster.

Qurān, Pt. XXVIII, Ch. 66 entitled التحريم (The Prohibition), Secs. 1-2, Verses 1-8, preceded by بسم الله الرحمن الرحيم.

(36) On the niche in the west wall in embossed *Naskh* letters.

Qurān, Pt. VII, Ch. 6 entitled الانعام (The Cattle), Sec. 9, Verses 80-2, the last verse being only up to ولا تخافون انكم.

(37) The bases of the pendentives are also inscribed : those on the north-west and south-west contain the 1st Muslim creed whereas those on the north-east and south-east respectively bear لا اله الا الله ابراهيم خليل الله (There is no god but Allāh, Abraham is the friend of Allāh, and لا اله الا الله على ولي الله (There is no god but Allāh, 'Alī is the friend of Allāh).

(38) Above the pendentives is a Persian inscription in two lines in embossed *Naskh* characters incised in plaster. It is mutilated and much coated with smoke, and the portions that are readable lead one to call it historical. It perhaps refers to the erection of the mosque in the reign of Sikandar Lodī.

There are sixteen arched recesses at a height of 20 ft. 4½ in. from the stone-paved floor of the prayer chamber. Starting from the one exactly above the *miḥrāb* they are inscribed as follows :—

(39) Recess No. (i).

The words يا حنان (O Compassionate) and يا منان (O Beneficent), and, below them, *Qurān*, Pt. XII, Ch. 11 entitled هود (Hūd), Sec. 4, Verses 41-2, but only from بسم الله مجرها up to وكان فى معزل .

(40) Recess No. (ii).

يا سبحان repeated twice, and under it *Qurān*, Pt. XXV, Ch. 42 entitled الشورى (The Counsel), Sec. 3, Verses 19-20, but only up to نؤته منها و ما له .

(41) Under Inscription No. (40) above is the same as Inscription No. (27) above but without و قد هدٰنا سبلنا .

(42) Recess No. (iii).

الفتاح (The Opener) and يا بدوح (O Controller). Under it, *Qurān*, Pt. XVII, Ch. 21 entitled الانبيآء (The Prophets), Sec. 7, Verses 101-3, but only up to تتلقهم الملٓئكة هذا .

(43) Recess No. (iv).

يا بدوح (O Controller) repeated twice, and, under it, *Qurān*, Pt. XXV, Ch. 42 entitled الشورى (The Counsel), Sec. 2, Verses 15-6, but only from الله ربنا و ربكم up to ما استجيب له .

(44) Recess No. (v).

المغنى (The Independent) and يا غياث (O Helper), and under them *Qurān*, Pt. VIII, Ch. 6 entitled الانعام (The Cattle), Sec. 20, Verses 163-5, but only up to وهو رب كل شي .

(45) Recess No. (vi).

Qurān, Pt. XXV, Ch. 45 entitled الجاثيه (The Kneeling), Sec. 2, Verse 21.

(46) Inside the above recess No. (vi).

Qurān, Pt. XXVI, Ch. 48, Sec. 1, Verses 1-2, but only up to ليغفر لك الله .
Cf. also Inscription No. (22) on Mont. No. LXIX (Muḥammadīwālī Masjīd), p. 68.

(47) Recess No. (vii).

Qurān, Pt. XXIV, Ch. 39 entitled الزمر (The Companies), Sec. 4, Verses 36-8, but only up to من خلق السمٰوات .

(48) Inside the above recess No. (vii).

هو الحى الذى لا اله الا هو

Translation.

"He is the Living, besides whom there is no God."

(49) Recess No. (viii).

Qurān, Pt. XIX, Ch. 26 entitled الشعرآء (The Poets), Sec. 11, Verses 225-7.

(50) Inside the above recess (No. viii) in a much damaged condition.
. . . . . هو الله الذى (It is Allāh who..................)

(51) Recess No. (ix).

Qurān Pt. XIII, Ch. 12 entitled يوسف (Joseph), Sec. 11, Ver.es 101-2, but only up to من انبآء الغيب .

(52) Recess No. (x).

Qurān, Pt. XXIII, Ch. 38 entitled ص (Suād), Sec. 5, Verses 86-8.

(53) Recess No. (xi).

الغفار (The Forgiver) repeated twice, and, under it, *Qurān*, Pt. XXIII, Ch. 37 entitled الصّٰفّٰت (The Rangers), Sec. 5, Verses 139-44, but only up to للبث.

(54) Recess No. (xii).

یا احد (O God, the One) and یا قدیر (O Almighty), and below them is the same as Inscription No. (26) *supra* and also the next two verses (99-100) but only up to صالحاً فیما ترکت

(55) Recess No. (xiii).

حسبی الله (God is enough for me) repeated twice, and below it *Qurān*, Pt. XIX, Ch. 7 entitled الا عراف (The Elevated Places), Sec. 17, Verse 143, but only up to فلما تجلی ربه.

(56) Recess No. (xiv).

یا فتاح (O Opener) repeated twice, and, below it, *Qurān*, Pt. XXI, Ch. 31 entitled لقمٰن (Luqmān), Sec. 4, Verse 34, but only up to بای ارض تموت.

(57) Inside the recess No. (xiv).

Qurān, Pt. XXIV, Ch. 40 entitled المؤمن (The Believer), Sec. 2, a portion of Verse 16, *i.e.*, لمن الملك اليوم لله الواحد القهار (To whom does the Kingdom belong to day? To Allāh, the One, the Subduer (of all).

(58) Recess No. (xv).

الله repeated twice, and, under it, *Qurān*, Pt. XXI, Ch. 30 entitled الروم (The Romans), Sec. 3, Verses 20-1, but only up to وجعل بينكم مودة.

(59) Inside the recess No. (xv) is a too much mutilated inscription which does not allow correct decipherment.

(60) Recess No. (xvi).

یا مسبب الا سباب (O Maker of causes) and یا مفتح الابواب (O Conquerer of gates).

Under them, *Qurān*, Pt. XV. Ch. 17 entitled بنیٓ اسرآئیل (The Israelites), Sec. 3, Verses 23-4, but only up to لهما جناح الذل.

(61) Inside the recess No. (xvi).

The same as Inscription No. (39) above.

(62) Above the small arched recesses inside the dome, in *Naskh* characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLVII (Tomb of Sikandar Lodī), p. 47.

(63) At the centre of the intrados of the dome in a circular disc painted in colours.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. XXVII, Ch. 54 entitled القمر (The Moon), Sec. 3, Verses 49-55.

(*b*) Pt. XX, Ch. 28 entitled القصص (The Narrative), Sec. 9, a portion of verse 88, *i.e.*, from لآ اله الا هو up to ترجعون.

Third or Central Bay.

(64) Inside the arched recess on the south of the central *miḥrāb* in engraved *Naskh* lettering.

(*a*) The 1st Muslim creed and under it the words الله repeated twice. Further below it is the phrase الملك لله (Kingdom is for Allāh).

(*b*) Below the Inscription No. 64 (*a*) above is an historical epigraph containing the name of the scribe Ḥamīd Shāh (?), the preacher at the mosque.*

(65-8) On arches to west, south, east and north, in *Naskh* letters cut in plaster.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Merciful), Secs. 1-3, Verses 1-78.

(69) The bases of the pendentives are not inscribed like those in the Second Bay (*vide* Inscription No. 37 *supra*), but they bear only the words الله (God) or يا الله (O God) incised in plaster.

(70) Above the pendentives is a one-lined Persian inscription in prose damaged and much coated with smoke. It seems to be historical.

There are sixteen arched recesses as in the Second Bay at a height of 20 ft. 4½ in. from the floor of the prayer chamber. Taking from the one exactly above the principal *miḥrāb* they are inscribed as follows:—

(71) Recess No. (i).

يا حى يا قيوم (O Living, O Self-subsisting) repeated twice. Under them are the Quranic verses 32-8 of Chapter 27 entitled النمل (The Ant) with the word الله inscribed at the end probably to fill in the blank space.

(72) Recess No. (ii).

يا وهاب (O Giver) repeated twice, and under it *Qurān*, Pt. XVII, Ch. 24 entitled النور (The Light), Sec. 9, Verse 64.

(73) Recess No. (iii).

الله (God) repeated twice, and under it *Qurān*, Pt. XV, Ch. 17 entitled بنى اسرائيل (The Israelites), Sec. 12, Verse 111.

(74) Recess No. (iv).

يا الله (O God) repeated twice, and under it *Qurān*, Pt. XXIV, Ch. 27 entitled النور (The Light), Sec. 5, Verse 35, but only up to كانها كوكب.

(75) Recess No. (v).

يا مسبب الا سباب (O Causer of causes) repeated twice, and under it *Qurān*, Pt. XVIII, Ch. 24 entitled النور (The Light), Sec. 3, Verse 26, but only up to مبرؤن مما يقولون.

(76) Recess No. (vi) appears to have been conserved lately, since being plastered over with cement, nothing on it is traceable except the words يا فتاح (O Opener).

(77) Recess No. (vii).

يا وهاب (O Giver) repeated twice, and under it is the same verse as Inscription No. (56) *supra*, but after بای ارض تموت the words ان الله عليم خبير are also to be seen.

(78) Recess No. (viii).

حسبى الله (God is enough for me), and under this phrase the inscription is much mutilated and covered with smoke and the only words readable are رب لا which give no idea as to what particular Quranic verse they belong to.

(79) Recess No. (ix).

الله repeated twice, and under it *Qurān*, Pt. XXVII, Ch. 51 entitled الذّريت (The Scatterers), Sec. 3, Verses 56-9 but only up to فان الذين.

(80) Recess No. (x).

الملك لله (Kingdom is for God) repeated twice, and after this phrase *Qurān*, Pt. XXIII, Ch. 58 entitled صٓ (Suād), Sec. 3, Verses 34-35, but only up to وهب لى.

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* This inscription is particularly interesting inasmuch as it records the name of the person responsible for so many inscriptions on the mosque at which he was also a *khaṭīb*, or preacher, while on no other pre-Mughal monument except the Nīlī Masjid (No. LXIV) the name of the inscription writer is to be seen.

(81) Recess No. (xi).

Under the word الله is the same verse as has been noticed under Inscription No. (28) *supra*.

(82) Recess No. (xii).

يا فتاح (O Opener) repeated twice, and under these words is the 37th verse of Ch. 36 entitled يٰسٓ (Yāsīn). *Cf.* also Inscription No. 24 (*a*) *supra*.

(83) Recess No. (xiii).

يا الله (O God) repeated twice, and under these words. *Qurān*, Pt. XXI, Ch. 32 entitled السجدة (The Adoration), Sec. 3, Verses 28-30, but only up to فاعرض عنهم with بسم الله الرحمن الرحيم at the beginning.

(84) Recess No. (xiv).

يا فتاح (O Opener) repeated twice. Below these words, *Qurān*, Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-8, but only up to و نجيناه من الغم. *Cf.* also Inscription No. 24 (*c*) *supra*.

(85) Recess No. (xv).

يا بديع (O Controller) repeated twice and underneath these words is the same verse as has been noticed under Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only from قل اللهم up to كل شيء قدير.

(86) Recess No. (xvi).

سبحان الله (Praise be to God) repeated twice, and under this phrase are inscribed verses 26-9 of Chapter 55 entitled الرحمن (The Merciful), but only up to من في السموت و الارض. *Vide* also Inscription No. (65) *supra*.

(87) Above the small arched recesses, in a circle, in embossed *Naskh* characters incised in plaster.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, but only up to يخرجونهم من النور الى الظلمت. *Cf.* also Inscription No. (65) *supra*.

(88) At the centre of the intrados of the dome, in *Naskh* letters cut in plaster *Qurān*, Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 16, Verses 119-20

Fourth Bay, immediately to the north of the Central Bay.

(89) On the western arch in *Naskh* characters cut in plaster.

Qurān, Pt. XVIII, Ch. 23 entitled المؤ منون (The Believers), Sec. 1, Verses 12-7, but only up to فوقكم سبع طرآئق with بسم الله الرحمن الرحيم at the beginning. For a continuation of the succeeding verses *vide* Inscription No. (92) *infra*.

(90-1) On the western arch, under Inscription No. 90 (above), and on the niche above the middle *miḥrāb*.

Qurān, Pt. XXII, Ch. 33 entitled الا حزاب (The Allies), Sec. 5, Verses 35-40, preceded by بسم الله الرحمن الرحيم.

(92) On the southern arch, in embossed *Naskh* characters.

Continued from Inscription No. (89) *supra*—Ch. 23, Verses 17-21, but only up to فيها منافع كثيرة.

(93) On the eastern arch.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 8-10, but the 8th verse begins only with ثم تردون.

(*b*) Pt. XXIV, Ch. 39 entitled الزمر (The Companies), Sec. 6, Verses 53-4, *vide* also Inscriptions Nos. (3) and (6) on Mont, No. XL (Tomb of Emperor Muḥammad S̲h̲āh), p. 30.

(94) On the northern arch in *Nask̲h̲* characters incised in plaster.

Qurān, Pt. XXIV, Ch. 41 entitled حمٓ (Hā Mīm), Secs. 4-5, Verses 30-3.

(95) At the base of all the pendentives, except the one at the north-west corner, appears the 1st Muslim creed.

(96) Above the arches runs a Persian inscription in *Nask̲h̲*, damaged and covered with smoke. The readable portions lead one to conclude that it is laudatory of Sulṭān Sikandar S̲h̲āh Lodī.

Above the Inscription No. (96) are sixteen arched recesses, one of which contains floral decorations only while the remaining fifteen bear damaged and mutilated inscriptions which run as follows:—

(97) Recess No. (i).

(*a*) سبحان ذی الملك و الملكوت سبحان ذی العزة و العظمة و الهيبة و القدرة و الكبرياء

و الجبروت سبحان حی الذی لا ينام و . . . .[1]

Translation.

"Praise be to the Master of the Kingdom and angels; praise be to the Possessor of Honour, Greatness, Dignity, Power, Excellence and Magnificence; praise be to the Ever-living who never sleeps and......"

(*b*) Inside the recess No. (i) is the 1st Muslim creed.

(98) Recess No. (ii).

(*a*) بسم الله الرحمن الرحيم قال عليه السلام من بني لله مسجداً بنى الله له بيتاً مثله

فی الجنة[2].

Translation.

"In the name of Allāh, the Merciful, the Compassionate. (The Prophet), may the blessings (of Allāh) be on him, said, 'Whoever built for Allāh a mosque got a house like it built for him in paradise'."

(*b*) Inside the recess No. (ii), in a circular disc, is the 1st Muslim creed.

(99) Recess No. (iii).

بسم الله الرحمن الرحيم الله محمد . . . . . [لا اله] الا الله جبرئيل امين الله

Translation.

"In the name of Allāh, the Merciful, the Compassionate. Allāh. Muḥammad.........(There is no god) but Allāh, Gabriel is the trusty (servant) of Allāh."

(100) Recess No. (iv).

(*a*) The same as Inscription No. (13) on Mont. No. XI (S̲h̲er S̲h̲āh's mosque), p. 7.

(*b*) Inside the recess No. (iv) is the 1st Muslim creed.

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[1] It is not a Quranic verse. It is called the دعاے تنزیه recited after every 4th *rak'at* of *Ṣalātu-t-Tarāwiḥ* during the month of Ramaẓān.

[2] It is a well known tradition of the Prophet, *vide Al-Jāmi'u-ṣ-Ṣag̲h̲ir*, Pt, II (Cairo edition, 1306), p. 151.

(101) Recess No. (v).

بسم الله الرحمن الرحیم . . . . . لا اله الا هو . . . [1]

Translation.

"In the name of Allāh, the Merciful, the Compassionate....There is no god but He.................."

(*b*) Inside the recess No. (v) appears the 1st Muslim creed.

(102) Recess No. (vi).

(*a*) حسبی الله (God is enough for me) repeated twice, and, under this phrase, *Qurān*, Pt. X, Ch. 9 entitled التوبه (The Immunity), Sec. 3, a portion of verse 19, *i.e.*, from آمن با لله up to لا یهدی القوم الظلمین.

(*b*) Inside the recess No. (vi) is the 1st Muslim creed.

(103) Recess No. (vii).

All along it is floral decoration cut in plaster while inside it is the phrase حسبی الله (God is enough for me) in *Naskh*.

(104) Recess No. (viii).

The inscription is much damaged and covered with smoke but from the words ر اخطانا that are traceable, it is presumed that the Verse 286 (or part of it) of Chapter 2 entitled البقرة (The Cow) once embellished the recess.

(105) Recess No. (ix).

(*a*) ربنا توفنا مسلمین و الحقنا بالصلحین و احشرنا فی زمرة المتقین و المساکین برحمتک یا ارحم الرحمین[2]

Translation.

"O Lord, let us die a Muslim, and join us with the good and raise us among the righteous and the humble, by Thy mercy, O Most Merciful of the merciful."

(*b*) Inside the recess No. (ix) is the 1st Muslim creed.

(106) Recess No. (x).

(*a*) بسم الله الرحمن الرحیم استغفر الله الذی لا اله الا هو الحی القیوم غفار الذنوب و العیوب [3]

Translation.

"In the name of Allāh, the Merciful, the Compassionate. I ask forgiveness of Allāh besides whom there is no god; He is Ever-living, Self-subsisting and the Forgiver of trespasses and faults."

(*b*) Inside the recess No. (x).

و صلی الله علی خیر خلقه محمد و آله اجمعین[4]

Translation.

"And may Allāh confer blessings on Muḥammad, the best of His creation, and all his family."

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[1] This fragmentary phrase appears in several places in the *Qurān* and it cannot be said with certainty as to what particular chapter it belongs to.

[2] It is not a Quranic verse but only a prayer enjoined on the Muslims by the Prophet to offer when they go to bed in the night.

[3] It is not a Quranic verse but only a prayer for Divine mercy.

[4] It is a *darūd* or benediction, *vide* Index, p. 19.

(107) Recess No. (xi).

(a) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from شهد الله انه up to هو العزيز الحكيم.

(b) Inside the recess No. (xi) is the phrase الملك لله (Kingdom is for God).

(108) Recess No. (xii).

(a) The 2nd Muslim creed preceded by بسم الله الرحمن الرحيم.

(b) Inside the recess No. (xii) is the 1st Muslim creed.

(109) Recess No. (xiiii).

Under the word الله is the following inscription :—

بسم الله الرحمن الرحيم سبحان الله و الحمد لله و لا اله الا الله و الله اكبر و لا حول و لا قوة الا بالله العلى العظيم[1]

Translation.

"In the name of Allāh, the Merciful, the Compassionate. Glory to Allāh, and all praise is due to Allāh, and there is no god but Allāh and Allāh is the Greatest of all, and there is no power nor strength but in Allāh, the High, the Great."

(110) Recess No. (xiv).

Floral decorations incised in plaster, but حسبى الله (God is enough for me) inside it.

(111) Recess No. (xv).

Floral decoration cut in plaster, but inside it the phrase الملك لله (Kingdom is for God). The discs bear يا الله (O God).

(112) Above the small arched recesses noticed above.

Ninetynine names or attributes of the Prophet, *i.e.*, from محمد احمد up to حبيب اولى and after this the following words :—

حسبنا الله و نعم الوكيل نعم المولى و نعم النصير و صلى الله على خير خلقه محمد و آله اجمعين برحمتك يا ارحم الرّحمين

Translation.

"Allāh is enough for us and (He is) the Best Guardian; (He is) the Best Master and the Best Helper. And may Allāh confer blessings on the best of His creation, Muḥammad, and all his family. By Thy mercy, O Most Merciful of the merciful."

(113) At the centre of the intrados of the dome in a circular disc originally painted in gold and colours but at present covered with smoke.

The same as Inscription No. (51) above, but the last verse 102 is up to the end instead of only up to من انبآء الغيب as already noticed.

Fifth Bay.

[1] It is the 3rd Muslim creed entitled كلمه تمجيد (Creed of Glorification).

(114-5) On the arches to north and west, in embossed *Naskh* characters incised in plaster as usual.

Qurān, Pt. XV, Ch. 17 entitled بنّی اسرآئیل (The Israelites), Sec. 9, Verses 78-84, *vide* also Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28.

After the above verses there appear verses 180-2 of Ch. 37 entitled الصّٰفّٰت (The Rangers), *vide* Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15, Inscription No. 7 (*b*) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.

(116) On the south arch, in *Naskh* letters cut in plaster.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verse 29, preceded by بسم الله الرحمن الرحيم .

(117) On the eastern arch, in *Naskh* characters in incised plaster.

(*a*) *Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40, Verses 285-6; preceded by بسم الله الرحمن الرحيم .

(*b*) After the above Quranic text is a mutilated Persian epigraph in verse which is not a happy composition—

بیت (۱) نبشته سالها ماند ز کاتب　　نشان در خاک جوئی (؟) هم نیابی

بیت (۲) من نبشتم صرف کردم روزگار　　. . . . . . ین کاید یادگار

Translation.

"Couplet (1) The written stuff of a scribe lasts several years (whereas) thou shalt not discover a mark (or particle of his) even if you search (for it) in the earth. Couplet (2) I wrote (and thus) passed (my) time........that (my writing) should serve as a memorial."

(118) On the right hand disc embellishing the spandrel of the north arch.

Qurān, Pt. XXVIII, Ch. 64 entitled التغابن (Manifestation of Defects), Sec. 1, Verses 7-8.

(119) On the left hand disc embellishing the spandrel of the north arch.

(*a*) *Qurān*, Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 6, Verses 117-8.

(*b*) At the centre of the above left hand disc.

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(120) On the right hand disc decorating the spandrel of the south arch.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 1, Verses 7-8.

(121) On the left hand disc decorating the spandrel of the south arch.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 20, Verses 192-3.

(122) On the left hand disc embellishing the spandrel of the east arch.

The 2nd Muslim creed but without بسم الله الرحمن الرحيم ; *vide* also Inscriptions Nos. (4) and 108 (*a*) above.

(123) The southern balcony bears, in a mutilated condition, the 97th chapter of the *Qurān* entitled القدر (The Majesty), *vide* also Inscription No. 7 (*c*) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

(124) On the ceiling of the lobby between the prayer chamber and the southern balcony.

لا اله الا الله وحده لا شريك له له الملك وله الحمد يحى ويميت وهو حى لا يموت ابداً ابدا
ذى الجلال و الاكرام بيده الخير انه على كل شي قدير[1]

Translation.

"There is no god but Allāh, the One; none is His equal; His is the Kingdom and to Him is due all praise; He gives life and takes life, and He is the Ever-living, never to die; the Lord of Glory and Honour; in His hand is the good; verily He is potent over all things."

(125) At the centre of the ceiling, in embossed *Naskh* characters in incised plaster.

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(126) All along the border of the circular ceiling of the southern lobby runs a Persian inscription in verse in *Naskh* characters incised in plaster. The composition is evidently defective since the language is ungrammatical and the verses do not stand the test of scansion. It is not improbable that the mason who executed the epigraph was responsible for the mistakes which have rendered the couplets almost meaningless. The inscription runs as follows:—

(۱) دریغا این ندانستم که همه خاک خواهد شد	غم دستار می خوردم تا (؟) بر زمین افتد
بیت (۲) دیگے که درون سینه همون سینه بداند	بے درد چه داند که درون درد د (؟) چدارند
بیت (۳) امروز باریابی راز ان نمی خری (؟)	فردا که بار جوے زگوینده زبانند (؟)
(۴) یاران همه رفتند زہے کعبه گرفتند	من چست قدم بردر خمار به بندند (؟)

Translation.

(1) "Alas, I did not know that everything would turn into ashes; I had been anxious about my turban lest it should fall on the ground.

(2) The (boiling) vessel which is in the breast is known only to the breast; how can the pitiless realize what (amount of) pain the miserable have got in them.

(3) Today thou dost not seek admission to the Secret; to-morrow when thou seekest admission those who can speak will unloose their tongue.

(4) All friends have gone away. Bravo, they have reached the *Ka'ba*. (But, though) I am nimble footed, they have tied me to the door of the vintner.

(127) The northern oriel window bears a much mutilated inscription the remnants of which lead one to conclude that the 94th chapter of the *Qurān* entitled الا نشرح (The Expansion) was originally inscribed there.

[1] It is commonly known as the 4th Muslim creed entitled كلمه توحيد (Creed of Unity).

No. XLVI.

(A) *SHĪSH GUMBAD* (Glazed Dome).

(B) In village Khairpur to north of the Baṛā Gumbad mosque (No. XLV).

(C) Nothing is so far known about the person buried in this tomb, but its architecture being very similar to that of the Baṛā Gumbad, it may well be assigned to the Lodī period.

(D) The mausoleum contains 8 uninscribed graves built of lime plaster. The exterior is plain but the interior of the dome is embellished with 20 pairs of inscribed circular discs made of plaster bearing the attributes of God and a few other religious phrases incised in plaster in *Naskh* which run as follows :—

(1) حسبی الله , سبحان الله , الملك لله , یا فتاح and یا الله

(2) Along the band of the drum of the dome (inside).

Qurān, Pt. XXVIII, Ch. 59 entitled الحشر (The Banishment), Sec. 3, Verse 22, preceded by بسم الله الرحمن الرحیم . After this verse the attributes of God are inscribed which end in the following inscription :—

نعم المولی ونعم النصیر و صلی الله علی محمد خیر خلق الله

Translation.

"He is the Best Master and the Best Helper, and may Allāh confer (His blessings on Muḥammad, the best of His creation."

(3) At the centre of the intrados of the dome, in a circular disc containing floral designs in various colours.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Verses 255-7, but only up to یخرجهم من الظلمت الی النور ; *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

No. XLVII.

(A) *TOMB OF SIKANDAR LODĪ.*

(B) In village Khairpur, to north-east of Shīsh Gumbad (No. XLVI).

(C) Built in 923 A. H. (1517-8 A.D.) by Ibrāhīm Lodī over the remains of his father, Sulṭān Sikandar Lodī (1488-1517 A.D.).

(D) (1) The exterior is plain but the interior of the tomb chamber containing a plain uninscribed grave is embellished with glazed tile worked in various designs fragments of which are still to be seen. Two pairs of plastered discs on the spandrels of two of the arches bear the 1st Muslim creed while the remaining twelve contain mere floral decorations incised in plaster.

(2) Along the band of the drum of the dome (inside) in *Naskh* characters cut in plaster.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7, but the next seven verses (13-9) of the same chapter 36 are also to be found.

(3) At the centre of the intrados of the dome.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28.

No. XLVIII.

(A) *MOSQUE OF BASTĪ.*

(B) In village Raipur, just beside the railway line, some two miles to the west of the tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā.

(C) Built by Bastī who is believed to have been a eunuch in the reign of Sikandar Lodī.

(D) (1) The western façade is ornamented with ten small circular discs made of lime plaster inscribed with the word الله and one bearing the words یادیان (O Requiter). There are also six large discs four of which contain the phrase حسبی الله (God is enough for me) and two یا الله (O God).

(2) The prayer chamber again contains small discs bearing the words یا الله، یا رهاب (O Giver) and حسبی الله, while round the arch of the central *miḥrāb* is a much damaged inscription in *Nas͟kh* letters incised in plaster, the fragments of which lead one to conclude that they are verses 22-4 from the Quranic chapter 59 entitled الحشر (The Banishment) which have already been noticed under Inscription No. (24) on Mont. No. XI (S͟her S͟hāh's mosque), p. 8.

(3) On the arch of the principal *miḥrāb*, in *Nas͟kh* letters cut in plaster.

Four different chapters of the Qurān, *viz.* [1] سورة الكفرون, [2] سورة الخلاص, [3] سورة الفلق, and [4] سورة الناس, all preceded by بسم الله الرحمن الرحيم.

(4) Above the pendentives in the central bay of the prayer chamber. The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad S͟hāh), pp. 31-32, but the epigraph having much peeled off, only from بسم الله الرحمن الحيم هو الله الذی لآ اله الا هو علم الغیب والشهادة up to العاصی and then after a short gap الصبور can now be seen.

(5) At the centre of the circular ceiling, in *Nas͟kh* lettering آیةالكرسی or Throne-Verse preceded by بسم الله الرحمن الرحيم ; *vide* Inscription No. (22) on Mont. No. XI (S͟her S͟hāh's mosque), p. 8, etc.

No. XLIX.

(A) *TOMB OF BASTĪ.*

(B) About 40 ft. to the south-east of the Mosque of Bastī (No. XLVIII).

(C) *Vide* Mosque of Bastī (No. XLVIII).

(D) (1) The exterior of the tomb is ornamented with small red sandstone discs and those made of plaster bearing in embossed *Nas͟kh* letters the words یا رهاب , الله and الملك لله (Kingdom is for God).

(2) All along the four sides of the tomb above the dripstone, in a much mutilated condition.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 2, Verses 11-5, *vide* also Inscription No. (1) on Mont. No. XI (S͟her S͟hāh's mosque), p. 6, etc.

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[1] Cf. Inscription No. (26) on Mont. No. XI (S͟her S͟hāh's mosque), p. 8.

[2] Cf. Inscription No. (13) on Mont. No. XI (S͟her S͟hāh's mosque), p. 7.

and Cf. Inscription No. (11) on Mont. No. XI (S͟her S͟hāh's mosque)

No. L.

(A) *GATEWAY* to the enclosure containing the Mosque, Tomb and *Bāolī* of Bastī.

(B) On the west of the tomb of Bastī (No. XLIX).

(C) *Vide* note (C) on Mosque of Bastī.

(D) The exterior is uninscribed except on the west where the word الله is to be found in a circular disc of red sandstone.

The interior possesses similar small discs with the word الله inscribed on them. There are sixteen other discs made of plaster, four of which bear the 1st Muslim creed, two the phrase سبحان الله (Praise be to Allāh), six الملک لله (Kingdom is for God), and the remaining four floral decorations only.

No. LI.

(A) *MASJID UGAR SAIN.*

(B) To south-west of Ugar Sain's *Bāolī.*

(C) The only person of this name known to history was Rāja Ugra Sena or Ugar Sain who reigned at Agra long before the time of Sikandar Shāh Lodī, while tradition avers that it was erected by one Akbar Ḥusain and the word Ugar Sain is a corrupted form of his name.

(D) The spandrels of the two arched entrances to the prayer chamber and those of the three *miḥrābs* in the west wall are ornamented with plastered discs containing the 1st Muslim creed.

No. LII.

(A) *TOMB OF ṢAFDAR JANG.*

(B) To south-west of Shīsh Gumbad (No. XLVI) on the Delhi-Qutb road.

(C) The real name of Ṣafdar Jang was Mīrzā Muqīm Abu-l-Manṣūr Khān. He was held in great esteem by Emperors Muḥammad Shāh and Aḥmad Shāh, and in the reign of the latter he became the prime minister. He died at Fyzabad in 1754 and his remains were brought to Delhi to be buried in the mausoleum erected by his son Nawwāb Shajā'u-d-Daula at a cost of three lakhs of rupees.

(D) The only inscription traceable in the mausoleum is that on a slab of white marble built into the eastern wall over the entrance. It consists of the words یاالله instead of بسم الله الرحمن الرحیم at the beginning and two Persian verses recording the death of Ṣafdar Jang in 1167 A.H. (1753-4 A.D.).

No. LIII.

(A) *TOMB OF NAJAF KHĀN.*

(B) In village Bibipur, to east of the Ṣafdar Jang-Quṭb road, about 50 ft. to south-east of Aliganj.

(C) Najaf Khān, entitled Zulfiqāru-d-Daula, was an Amīru-l-Umarā in the reign of Jalālu-d-Dīn Shāh 'Ālam II. He came of the royal Ṣafavī stock of Persia and his sister was married to Mīrzā Muḥsin, the elder brother of Ṣafdar Jang. He died in 1782 A.D.

(D) (1) On a marble slab over the grave of Najaf Khān there appears the phrase هوالحی الذی لایموت[1] and under it runs a Persian inscription in verse eulogizing Bakhshīu-l-Mulk Najaf Khān and recording his death in 1196 A.H. (1782 A.D.).

(2) Over the grave of Najāf Khān's daughter, Faṭima, on the same platform, is a slab of white marble bearing the phrase هوالحی لایموت[2] and under it an historical inscription in Persian verse recording her demise in 1236 A.H. (1820-1 A.D.).

No. LIV.

(A) *TOMB OF DARYĀ KHĀN.*

(B) In village Ghatusarai, to south-west of Baṛe Khān and Chhoṭe Khān's Gumbads (Nos. LV and LVI, respectively).

(C) The tomb which is in a dilapidated condition contains in the centre of the *chabūtra* the uninscribed plastered grave of Daryā Khān Lohānī, the son of Mubārak Khān.[3] He occupied high posts under the Lodī Kings and died in the reign of Ibrāhīm Lodī.

(D) All the inscriptions are in *Naskh* characters cut in plaster but they are considerably mutilated on account of the peeling off of plaster and the fragments *in situ* suggest that the following verses originally graced the tomb :—

(1) Inside the broken domed *chhatrī* at the south-east corner.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-6, *vide* Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodī), p. 47, etc.

(*b*) The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to قآئما بالقسط .

(2) Inside the broken domed *chhatrī* at the south-west corner.

Only a few attributes of God are *in situ, viz.,*

الملک القدوس السلام المؤمن المهیمن العزیز الجبار المتکبر . . . . . الباری المصور . . . . . .

Vide Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, etc.

(3) Inside the broken domed *chhatrī* at the north-west corner.

Probably the same as Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but only the words لها ماکسبت و علیها ماکتسبت are *in situ.*

(4) Inside the broken domed *chhatrī* at the north-east corner.

A few attributes of God. It is perhaps similar to Inscription No. (2) above but بسم‌الله الرحمن الرحیم at the beginning of the inscription is also *in situ.* Cf. also Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32.

No. LV.

(A) *BAṚE KHĀN-KĀ-GUMBAD.*

(B) In village Mubarakpur Kotla to west of Chhoṭe Khān-kā-Gumbad (No. LVI) and to north-west of Mubārak Shāh's tomb (No. LVIII).

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[1] and [2] *Vide* Inscriptions Nos. (5) and (17) on Monts. Nos. XXXIV and XXXV (The Chaunsaṭh Khambā and Tomb of Atgah Khān) respectively, pp. 22 and 25.

[3] Mubārak Khān Lohānī is said to have been buried in the tomb locally known as Kāle Khān-kā-Gumbad (No. LVII).

(C) Nothing is definitely known so far about its history but in style it is decidedly a Lodī monument.

(D) The tomb contains 5 graves all of which are uninscribed. The arches, unlike those in the Chhoṭe Khān-kā-Gumbad, bear no texts but their spandrels are embellished with discs some of which bear only floral decorations exquisitely cut in plaster while others bear inscriptions in *Naskh* letters. Starting from the lower arch on the south of the western *miḥrāb* the epigraphs are as follows :—

(1) On the spandrels of the lower arch No. (i).

1st Muslim creed with the phrase الملک لله (Kingdom is for God) in the centre.

The lower arches Nos. (2), (3) and (4) bear no inscribed discs.

(2) On the spandrels of the lower arch No. (5)—Disc No. (1). *Qurān*, Pt. XXVII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verse 13, but only from نصر من الله up to بشر المؤمنين.

(3) In the centre of the above disc No. (i).

Qurān, Pt. XIII, Ch. 12 entitled يوسف (Joseph), Sec. 8, Verse 64, but only from فالله خير up to الرحمين.

(4) On the spandrels of the lower arch No. (5)—Disc No. (ii). Verses from two different chapters of the Qurān—

(*a*) ان الدين عندالله الاسلام *Vide* also Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(*b*) Pt. I, Ch. 2 entitled البقره (The Cow), Sec. 4, Verse 38, but only from فاما يا تينكم up to ولاهم يحزنون. This inscription is fragmentary.

(5) On the spandrels of the lower arches Nos. (6) and (7) are large discs made of plaster inscribed with the words يا الله or سبحان الله.

(6) On the spandrels of the lower arch No. (8).

The same as Inscription No. (1) above.

(7) On the spandrels of the upper arch on the west are circular discs made of plaster bearing the 2nd Muslim creed and containing the words يا الله in the centre.

(8) At the centre of the intrados of the dome.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodī), p. 47, etc.

No. LVI.

(A) *CHHOṬE KHĀN-KĀ-GUMBAD.*

(B) In village Mubarakpur Kotla, to east of Baṛe Khān-kā-Gumbad (No. LV).

(C) *Vide* note (C) on Baṛe Khān-kā-Gumbad (No. LV).

(D) (1) There are circular discs inscribed with the words يا الله or يا فتاح (O Opener) but in some places the 1st Muslim creed or the phrase سبحان الله is also to be found in *Naskh* letters in incised plaster.

(2) Round the eastern arch, in *Naskh* letters cut in plaster, is a mutilated Quranic inscription the fragmentary verses of which belong to the 62nd chapter

entitled الجمعه (The Congregation), *vide* also Inscription No. (3) on Mont. No. XXX (Tomb of 'Īsā Khān), p. 9, etc.

(3) The inscription on the southern arch is also considerably damaged but its fragments show that verses 255-57 of Chapter 2 entitled البقره (The Cow) preceded by بسم الله الرحمن الرحيم once embellished the building, *vide* also Inscription No. (3) on Mont. No. XLII (Tomb of Muḥammad Shāh), p. 32, etc.

(4) On the western arch.

The same as Inscription No. (3) above.

(5) Under the Inscription No. (4) above is the 97th Chapter of the *Qurān* entitled القدر (The Majesty) which has been noticed under Inscription No. 7 (C) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, whereas at the end of it appears the 1st Muslim creed.

(6) On the northern arch, in embossed *Naskh* letters cut in plaster as usual.

Verses from two different chapters of the *Qurān*—

(*a*) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque). p. 8, but preceded by بسم الله الرحمن الرحيم.

(*b*) The same as Inscription No. (118) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but only from زعم الذين كفروا up to على الله يسير.

(7) Below the Inscription No. (6) above.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 2, Verses 26-27, *vide* also Inscriptions Nos. 5 (*a*) and 7 (*a*) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24.

(8) Again, under the above Inscription No. (7) is a mutilated Quranic text the fragments of which belong to the 25th verse of the 3rd Chapter entitled آل عمران (The family of Amran), *vide* also Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

Inside the tomb there are several arched recesses: the lower ones, 8 in number, have their spandrels ornamented with circular discs made of plaster bearing the 1st Muslim creed and the phrase سبحان الله (Praise be to Allāh).

Starting from the arched recess on the left of the western *miḥrāb* the following inscriptions in *Naskh* characters incised in plaster are to be seen in a mutilated condition :—

(9) Lower arch No. (1).

Qurān, Pt. XXX, Ch. 93 entitled الضحى (The Dawn), Verses 1-8 preceded by بسم الله الرحمن الرحيم.

(10) (*a*) Under the Inscription No. (9) above.

The 1st Muslim creed with بسم الله الرحمن الرحيم at the beginning and سبحان الله at the end.

(*b*) In circular discs decorating the spandrels of the lower arch No. (1) is the 1st Muslim creed.

(11) Lower arch No. (2).

Fragmentary verses belonging to Chapter 94 entitled الم نشراح (The Expansion), *vide* also Inscription No. (127) on Mont. No. XLV (Baṛā Gumbad mosque), p. 46.

(12) Under the above Inscription No. (11) appears the same epigraph as has been noticed above under Inscription No. 10 (*a*).

(13-14) Lower arches Nos (3) and (4).

Fragmentary. Ch. 98 entitled البينة (The Clear Evidence), **Verses 1-7, but** only up to عملوا الصلحت.

(15) Lower arch No. (5).

Fragments of two separate chapters of the *Qurān*—

(*a*) Pt. XXX, Ch. 105 entitled الفيل (The Elephant), *vide* also Inscription No. (25) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(*b*) Pt. XXX, Ch. 108 entitled الكوثر (Abundant Good), Verses 1-3.

(16) Lower arch No. (6).

Qurān, Pt. XXX, Ch. 112 entitled الخلاص (The Unity), Verses 1-4 preceded by بسم الله الرحمن الرحيم, *vide* also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7, etc.

(17) Under the above Inscription No. (16).

Qurān, Pt. XXX, Ch. 106 entitled القريش (The Quraish), Verses 1-4.

(18) Lower arch No. (7).

The same as Inscription No. 93 (*b*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 42, but also the word واتبعوا of the next verse 55 of the same chapter is *in situ*.

(19) (*a*) Under the Inscription No. (18) above.

Qurān, Pt. XXVIII, Ch. 65 entitled الطلاق (The Divorce), Sec. 1, Verse 3,* but only from ومن يتوكل up to جعل الله لكل.

(*b*) In a circular disc decorating the spandrels of the lower arch No. (7) the phrase سبحان الله is inscribed.

(20) (*a*) Lower Arch No. (8).

Qurān, Pt. XX, Ch. 28 entitled القصص (The Narrative), Sec. 9, Verses 84-8, but only up to لا اله الا هو is *in situ*. Cf. also Inscription No. (4) on Mont. No. XLIV (Baṛā Gumbad), pp. 32-33, etc.

(*b*) The spandrels are embellished with circular discs inscribed with the 1st Muslim creed.

Besides, there are 8 upper arches, four on the north, south, east and west sides and the rest at the four corners. All of them bear inscriptions in *Naskh* letters cut in plaster which run as follows :—

(21) On the northern arch.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Merciful), Verses 1-17, but only up to رب المشرقين and preceded by بسم الله الرحمن الرحيم. *Vide* Inscription No. (65) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 39-40. For a continuation of this inscription, see Inscription No. (33) on corner arch No. (4) *infra*.

(22) On the western arch, in *Naskh* characters cut in plaster.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory) Sec. 4, Verses 27-8, preceded by بسم الله الرحمن الرحيم

* It is interesting to note that the inscription consists of only the last portion of the verse befitting the nature of the monument it now decorates, while the preceding verses dealing with the Law of Divorce seem to have been purposely left out as being inappropriate.

(23) Under the Inscription No. (22) above and also above the red sandstone *miḥrāb* in embossed *Naskh* letters.

The last verse of Chapter 48 entitled الفتح (The Victory) already noticed under Inscription No. (116) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45 but without بسم الله الرحمن الرحيم.

(24) (*a*) Round the western arch, in *Naskh* lettering.

Qurān, Pt. VII, Ch. 6 entitled الانعام (The Cattle), Sec. 10, Verses 84-90, preceded by بسم الله الرحمن الرحيم , *vide* also Inscription No. (1) on Mont. No. XLIV (Baṛā Gumbad), p. 32, etc.

(*b*) The spandrels of the western arch are ornamented with large circular medallions made of plaster bearing the 1st Muslim creed.

(25) On the southern arch, in *Naskh* characters.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to عملاً صالحاً ولا.

(26) (*a*) Under the Inscription No. (25) above.

Qurān, Pt. XXII, Ch. 35 entitled فاطر (The Originator), Sec. 4, Verses 34-6.

(*b*) On the spandrels of the southern arch.

The same as Inscription No. 24 (*b*) above.

(27) On the eastern arch.

Verses from two separate chapters of the *Qurān* with يا غفور (O Forgiver) at the end—

(*a*) Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 16, Verses 128-9.

(*b*) Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 6, Verse 118.

(28) (*a*) Under the Inscription No. (27) above.

Qurān, Pt. XXI, Ch. 30 entitled الروم (The Romans), Sec. 2, Verses 17-9.

(*b*) On the spandrels of the eastern arch.

The same as Inscription No. 24 (*b*) above.

Beginning from the arch on the left of the western *miḥrāb*, the corner arches are inscribed as follows :—

29 (*a*) On the corner arch No. (1), in *Naskh* characters in incised plaster. The same as Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(*b*) On the spandrels of the corner arch No. (1) above.

The same as Inscription No. 24 (*b*) above.

(30) On the corner arch No. (2).

The same as Inscription No. (89) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, but only up to ولقد خلقنا فوقكم and without بسم الله الرحمن الرحيم at the beginning.

(31) (*a*) Under the Inscription No. (30) above.

Continued from Inscription No. (30), *i.e.*, from سبع طرآئق up to لكم فيها فواكه كثيرة, *vide* also Inscription No. (92) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41.

(*b*) On the spandrels of the corner arch No. (2).

The same as Inscription No. 24 (*b*) above.

(32) (*a*) On the corner arch No. (3).

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-5.

(*b*) On the spandrels of the corner arch No. (3).

The same as Inscription No. 24 (*b*) above.

(33) On the corner arch No. (4).

Continued from Inscription No. (21) *supra, i.e.*, from و رب المغربين up to ان استطعتم ان تنفذوا in verse 33.

(34) The spandrels of the corner arch No. (4) are ornamented with large circular discs inscribed with the 2nd Muslim creed in *Naskh* letters.

The small arched recesses above the inscribed arches also bear Quranic texts in *Naskh* characters incised in plaster but they are mostly damaged and only fragments of the following verses are readable here and there :—

(35) Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-89 but only from لا اله الا انت سبحنك up to خير الوارثين. Cf. also Inscriptions Nos. 24 (*c*) and (84) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 36 and 41.

(36) The same as Inscription No. (43) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38, but only from الله ربنا و ربكم up to و الذين يحاجون فى الله.

(37) The same as Inscription No. (47) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(38) The same as Inscription No. (27) on Mont. No. XLV (Baṛā Gumbad mosque), p. 37.

(39) The same as Inscription No. (49) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(40) The same as Inscription No. (53) on Mont. No. XLV (Baṛā Gumbad mosque), p. 39, but from و ان يونس up to للبث فى بطنه.

(41) The same as Inscription No. (58) on Mont. No. XLV (Baṛā Gumbad mosque), p. 39.

(42) The spandrels of the small arched recesses are ornamented with small circular discs made of plaster bearing the words الملك لله (Kingdom is for God) or يا الله while the phrases حسبى الله (God is enough for me) and سبحان الله (Praise be to God) also decorate some of the discs.

(43) Above the arched recesses, in *Naskh* characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but from بسم الله الرحمن الرحيم هو الله الذى لا اله الا هو علم الغيب و الشهادة up to الرشيد الصبور followed by و صلى الله على خير خلقه محمد وآله اجمعين instead of الذى ليس كمثله شى وهو السميع العليم الم

(44) The intrados of the dome is ornamented with circular medallions made of plaster containing floral decorations, but two of them are inscribed with the 1st Muslim creed. Its central portion is painted in gold and colours and contains verses 255-6 of Chapter 2 entitled البقرة (The Cow), *vide* Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28.

No. LVII.

(A) *KĀLE KHĀN-KĀ-GUMBAD.*

(B) In village Mubarakpur Kotla, about 1,100 ft. south of the tomb locally known as Baṛe Khān-kā-Gumbad (No. LV).

(C) The tomb is believed to contain the remains of Mubārak Khān Lohānī, a noble of Bahlol Lodī.

(D) (1) The exterior is ornamented with circular medallions bearing the 1st Muslim creed or the phrases الملک لله or بسم الله الرحمن الرحيم الا علی والجبار والسلام.

(In the name of God, the Merciful, the Compassionate, the Most High, the Supreme, the Author of peace......................).

(2) The interior is embellished with small circular medallions containing الله or سبحان الله and with large medallions most of which bear the 1st Muslim creed with the word الله in the centre. On the spandrels of the southern arch there are two large discs bearing the following epigraph :—

قال النبی صلی الله علیه وسلم لااله الا الله انی رسول الله

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'There is no god but Allāh, verily I am the Prophet of Allāh'."

(3) On the arch of the western *miḥrāb.*

The 2nd Muslim creed preceded by بسم الله الرحمن الرحيم. Below it is لاحول ولاقوة الا بالله العلی العظيم (There is no strength nor power except in Allāh, the High, the Great).

(4) On a red sandstone slab fixed over the western *miḥrāb* is a Persian inscription in prose recording the erection of the tomb of Mubārak Khān, son of Masnad-i-'Ālī A'ẓam Humāyūn Khān Muḥammad, son of Malik.............., in 886 A.H. (1481 A.D.).

(5) At the centre of the intrados of the dome, in embossed *Naskh* characters cut in plaster.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verses 255-6, *vide* also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28.

No. LVIII.

(A) *TOMB OF MUBĀRAK SHĀH.*

(B) In the heart of the village Mubarakpur Kotla.

(C) The tomb, built probably in 1434 A.D., contains the remains of Sulṭān Mubārak Shāh (1421-34 A.D.), son of Khiẓr Khān, the 2nd King of the Saiyid dynasty, and the other six marble graves in the tomb chamber may be assigned to the members of the royal family. The King is known for the erection of a new city named after him as Mubarakabad of which no trace is now left. It was in Mubarakabad that he was treacherously assassinated by his nobles in 1434 A.D.

(D) (1) There is no inscription on the exterior but the verandah round the tomb chamber is ornamented with circular medallions of lime plaster inscribed with the following religious quotations in *Naskh* characters.

(*a*) On the north.

Four medallions bearing يافتاح (O Opener).

(*b*) On the north-west.

Four medallions inscribed with یا ساتر العیوب (O Veiler of faults*).

(*c*) On the west.

Four medallions inscribed with سبحان الله.

(*d*) On the south-west.

Two medallions bearing سبحان الله بحمده کثیرا (Glory be to Allāh with His abundant praise), and the remaining two الملك لله.

(*e*) On the south-west.

The same as No. 1 (*b*) above.

(*f*) On the east.

Four discs bearing a Persian inscription, much mutilated and covered with smoke, containing the name of Mubārak Shāh, son of Khizr Khān.

(2) Inside the tomb there are seven marble graves, one of Sulṭān Mubārak Shāh in front of the southern entrance and the remaining six probably of the members of the royal family. All, but the one of a child, bear the 1st Muslim creed and الله carved in relief.

(3) Next to the grave of Mubārak Shāh is the one of a female inscribed with the 17th verse of chapter 3 of the *Qurān* already noticed under Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

The spandrels of the lower arches are embellished with large circular medallions bearing floral decorations or religious quotations in *Naskh* characters in incised plaster. Starting from the arch on the left of the western *miḥrāb* the following inscriptions are to be seen :—

(4) On the spandrels of the lower arch No. (1).

یاسامع الدعاء یافاطرالسماء یادایم البقاء یاواسع العطاء †

Translation.

"O Hearer of prayer, O Creator of the heaven, O Everlasting, O Most Munificent."

Under the above verse in two small discs made of plaster are the words یا فتاح (O Opener) while on the spandrels of the lower arch No. (2) the discs contain only floral decorations incised in plaster.

(5) On the spandrels of the lower arch No. (3).

Qurān, Pt. XVII, Ch. 21 entitled الانبیاء (The Prophets), Sec. 6, Verses 87-8, but only from لا إله إلا انت up to ننجی المؤمنین, *vide* Inscriptions Nos. 24 (*c*) and (84) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, etc.

On the spandrels of the lower arch No. (4) there were originally two decorative circular medallions, one of which is broken and fragmentary whereas the inscription on the other, particularly along its circular border, is also much damaged. Inside this medallion, there is a square which is further divided into

* It is a divine attribute which consists in hiding the faults of the sinners by forgiving or conniving at their shortcomings.

† It is an extract from the Ode of 'Alī bin Abi Tālib, *vide Majāniu-l-Adab*, Pt. III, p. 7 (Beirut edition, 1913).

four smaller squares each containing an inscription while on the four sides of it are inscribed the names of the four *Imāms, viz.*, Shāfa'ī, Mālik, A'ẓam and Aḥmad Ḥambal.

The inscription runs as follows :—

(6) Along the circular border of the medallion.

بسم الله الرحمن الرحيم الرحمن لقسه (؟) ....

Translation.

"In the name of Allāh, the Merciful, the Compassionate. The Beneficent ...."

(7) Outside the four sides of the central square.

امام شافعی رحمة الله علیه امام مالک رحمة الله علیه امام اعظم رحمة الله علیه امام احمد حنبل رحمة الله علیه

Translation.

"*Imām* Shāfa'ī, may the mercy of Allāh be on him. *Imām* Mālik, may the mercy of Allāh be on him. *Imām*-i-A'ẓam (The great *Imām*), may the mercy of Allāh be on him. *Imām* Aḥmād Ḥambal, may the mercy of Allāh be on him."

(8) Inside the smaller square No. (1). لااله الا الله الحی القیوم.

Translation.

"There is no god but Allāh, the Ever-living, the Self-subsisting."

(9) Inside the smaller square No. (2) on the right of square No. (1).

لا اله الا الله تعالی کدار (؟)......................................

Translation.

"There is no god but Allāh, the High.................................."

(10) Inside the smaller square No. (3).

لا اله الا الله

Translation.

"There is no god but Allāh."

(11) Inside the smaller square No. (4).

The 1st Muslim creed.

The spandrels of the 5th lower arch are embellished with two circular discs bearing different inscriptions which run as follows :—

(12) On the circular disc No. (i).

یاهادی الرشاد یاملهم السداد (؟) یا محی البلاد یا رازق العباد *

Translation.

"O Guide to the way (of salvation), O Inspirer of the righteous (?), O Giver of life to the cities, O Sustainer of the slaves".

(13) On the circular disc No. (ii).

یاعالم الغیوب یاساتر العیوب یاغافر الذنوب یاکاشف الکروب †

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* It is an extract from the Ode of Ḥaẓrat 'Alī bin Abī Tālib, *vide Majāniu-l-Adab*, Pt. III, p. 7 (Beirut edition, 1913).

† *Vide* footnote marked * above.

Translation.

"O Knower of everything invisible, O Veiler of faults, O Forgiver of sins, O Remover of sorrows".

The small discs underneath contain the words یا عالم الغیوب (O Omniscient).

(14) On the spandrels of the lower arch No. (6).

The 3rd Muslim creed, *vide* Inscription No. (109) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

(15) On the spandrels of the lower arch No. (7).

The 2nd Muslim creed, *vide* Inscriptions Nos. (4) and 108 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 34 and 44.

(16) On the spandrels of the lower arch No. (8).

The 1st Muslim creed and the words یاساتر العیوب

(17) Above the western *miḥrāb.*

Under the words یا اللہ repeated twice appears the same text as has been noticed under Inscription No. 21 (*a*) on Mont. No. XI (S͟her S͟hāh's mosque), p. 8, etc.

(18) On the arch of the *miḥrāb.*

The same as Inscription No. (22) on Mont. No. XI (S͟her S͟hāh's mosque), p. 8, but only up to یشفع عنده الاباذنه. Below it appears the 2nd Muslim creed.

(19) Inside the *miḥrāb* is a large disc bearing الملک للہ in *Ṭug͟hrā* characters and a little below it the 1st Muslim creed.

(20) On the band of the dome above the small arched recesses (inside), in *Nask͟h* letters.

A much broken inscription containing the attributes of God up to البرالتواب preceded by بسم اللہ الرحمن الرحیم. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad S͟hāh), pp. 31-32, etc.

(21) The spandrels of the small arched recesses are ornamented with thirty-two small plastered medallions bearing one or the other of the following words:— یا خالق السمآء , یا فتاح , یا وھاب , حسبی اللہ , سبحان اللہ , الملک للہ , اللہ, and the 1st Muslim creed.

(22) At the centre of the intrados of the dome, in *Nask͟h* characters in incised plaster.

Qurān, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-6, but only up to لآ اکراہ فی الدین and preceded by بسم اللہ الرحمن الرحیم.

No. LIX.

(A) *MASJID MUBĀRAKPŪR KOṬLA.*

(B) Near the tomb of Mubārak S͟hāh (No. LVIII) to south of its western gate.

(C) Being situated within the enclosure of the dome, the mosque seems to have been erected about the same time to serve as a usual adjunct to it.

(D) The spandrels of the five arched openings leading into the prayer chamber are decorated with circular discs made of lime plaster bearing the 1st Muslim creed in *Nask͟h* letters.

No. LX.

(A) *BHŪRE KHĀN-KĀ-GUMBAD* also known as *GHĀSĪWĀLĀ GUMBAD.*

(B) In village Mubarakpur Kotla, to north-east of Kāle Khān-kā-Gumbad (No. LVII).

(C) The tomb has no historical epigraph, but on stylistic grounds it may be assigned to the Lodī period.

(D) (1) The exterior is plain but the interior is embellished with circular medallions inscribed with the 1st Muslim creed and the phrase سبحان الله while the 112th chapter of the *Qurān* entitled الخلاص (The Unity) preceded by بسم الله الرحمن الرحيم is also to be found.

(2) The intrados of the dome possesses 8 plastered discs, four of which contain the 1st Muslim creed and the rest الملك لله in *Naskh* letters.

(3) Above the small arched recesses, in *Naskh* characters.

Qurān, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-7, preceded by بسم الله الرحمن الرحيم . Cf. also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

No. LXI.

(A) *DHAURĀ GUMBAD.*

(B) In village Zamarrudpur.

(C) It is evidently a monument of the Paṭhān period but nothing is so far known about the person who lies buried there. It is now used for residential purposes.

(D) There is no inscriptional decoration on the outside, but inside the tomb chamber there are two circular medallions made of lime plaster bearing the words يا الله only.

No. LXII.

(A) *KĀLĀ GUMBAD.*

(B) In village Zamarrudpur, near the Dhaurā Gumbad (No. LXI).

(C) *Vide* note (C) on Dhaurā Gumbad (No. LXI). In the tomb chamber there is no trace of the grave.

(D) At the centre of the intrados of the dome, in *Naskh* characters cut in plaster.

The same as Inscription No. (5) on Mont. No. XXXVII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, but only up to قدتبين الرشد من الغى. The inscription is much defaced and covered with smoke.

No. LXIII.

(A) *MOṬH-KĪ-MASJID.*

(B) In the centre of village Moṭh-kī-Masjid.

(C) The mosque belongs to the reign of Sulṭān Sikandar Shāh Lodī who is said to have picked up a grain of *moṭh* lying in the Jāmi' Masjid and given it to

his wise minister, Miyān Bhūrā. The latter sowed it in his orchard and the grains it yielded were multiplated by sowing them year after year till their produce carried a large sum which the sagacious minister spent on the construction of so elegant a mosque commemorative of the grant of a grain of *moṭh*.

(D) (1) Originally white marble slabs bearing Quranic quotations in embossed *Naskh* characters decorated the exterior of the central entrance. Most of them have now disappeared and only a few which seem to have been subsequently reset are to be found on the north and south sides of the gateway. But they have been so much intermixed that it is not possible to make anything out of them. The following fragmentary verses are, however, traceable :—

(*a*) *Qurān*, Pt. XXIX, Ch. 73 entitled المزمل (The Wrapped Up), Sec. 1, Verse 16, but only up to اخذا.

(*b*) *Qurān*, Pt. XXVI, Ch. 50 entitled ق (Qāf), Sec. 1, a portion of Verse 2, *i.e.*, [فقال الكفرون] هذا شي عجيب.

(*c*) *Qurān*, Pt. XXVI, Ch. 50 entitled ق (Qāf), Sec. 2, a portion of Verse 22, *i.e.*, from كشفنا عنك up to اليوم حديد.

(2) The *Kanguras* on the western façade are ornamented with circular discs of lime plaster, some of which bear floral decorations while the others are inscribed with يا الله or الله.

(3) The prayer chamber is divided into five bays of which those at the two extreme ends bear no inscriptional decoration. The 2nd bay, or the compartment on the south of the central one, possesses two plastered medallions on the spandrels of the western arch inscribed with the 1st Muslim creed in *Kūfic* letters, whereas the inner *miḥrāb* bears الملك لله and الله.

(4) On the arch of the principal *miḥrāb* in the central bay, in embossed *Naskh* characters.

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to مثل القوم الذين كذ بوا بأيت الله.

(5) Inside the principal *miḥrāb*, in embossed *Naskh* letters.

Three different texts—

(*a*) The 1st Muslim creed preceded by بسم الله الرحمن الرحيم.

(*b*) & (*c*) The 112th chapter of the Qurān entitled الخلاص (The Unity) and the 113th chapter entitled الفلق (The Dawn), but without بسم الله الرحمن الرحيم at the beginning. Cf. also Inscriptions Nos. (13) and (11) on Mont. No. XI (Sher Shāh's mosque), p. 7, respectively.

(6) In the small niche above the *miḥrāb*, in embossed *Naskh* characters.

The 2nd Muslim creed, but without بسم الله الرحمن الرحيم , *vide* Inscription No. 4 (a on Mont. No. XLV (Baṛā Gumbad mosque), p. 34.

(7) On the arched niche above the principal *miḥrāb*, in *Naskh* letters.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Merciful), Sec. 2, Verses 26-30, preceded by بسم الله الرحمن الرحيم , *vide* Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

(8) At the centre of the intrados of the dome in *Naskh* characters cut in plaster.

Qurān, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-6 preceded by بسم الله الرحمن الرحيم , *vide* Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, etc.

(9) The fourth bay contains the same inscriptions as the 2nd bay noticed above but in this bay the word الله instead الملك لله is to be seen.

No. LXIV.

(A) *NĪLĪ MASJID* (Blue Mosque).

(B) In village Kharera, to east of the Delhi-Qutb road.

(C) It was built in 911 A. H. (1505 A.D.) in the reign of Sikandar Lodī by Kasumbhīl, the nurse of Fatḥ Khān, son of Masnad-i-'Ālī Khawāṣ Khān.

(D) (1) On the eastern façade above the *Chhajja* is a one-lined inscription, (15 ft × 4 inches) at a height of about 14 ft. from the floor of the mosque in *Naskh* characters incised in plaster. It is damaged on account of the peeling off of plaster and consists of eight different texts detailed below :—

(*a*) The 2nd Muslim creed preceded by بسم الله الرحمن الرحيم .

(*b*) The same as Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(*c*) Three traditions of the Prophet, *viz.*—

قال النبی صلی الله علیه و سلم الدنیا جیفة و طالبها کلاب

Translation.

"The Prophet, may God bless and assoil him, said, 'The world is a carrion and its lovers are dogs'."*

قال علیه السلام اذا رأیتم الرجل یتعاهد المسجد فاشهد وا الیه با لایمان

Translation.

"(The Prophet,) peace be on him, said, 'If you see that the man pledges himself to the mosque, testify in his favour'."

قال النبی صلی الله علیه و سلم الا و ....

Translation.

"The Prophet, may God bless and assoil him, said, 'Beware............'"

(*d*) *Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-7. Cf. also Inscription No. 32 (*a*) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), pp. 54-55.

(*e*) Ch. 112 of the *Qurān* entitled الا خلاص (The Unity), preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(*f*) The 1st Muslim creed.

(2) On the central arched entrance to the prayer chamber there are two Persian verses in *Naskh* characters cut in plaster. They have not been correctly inscribed probably on account of the ignorance of the scribe and being also

* Those who seek worldly pleasures are considered no better than dogs.

partly damaged the 2nd verse has become practically meaningless. The inscription runs as follows:—

بسم الله الرحمن الرحيم

(۱) هر یک نفس که می رود از عمر گوهر یست الله الله کانش(؟) خراج ملک دو عالم بود بها

حسبی الله
حسبی الله

(۲) بد سنگ کاین خزانه ما کرد آنچنان که الله الله و انگه روی بخاک نهی دست بے نوا

سبحان الله بحمده
کثیرا

Translation.

"In the name of Allāh, the Merciful, the Compassionate. (1) Every single breath of life that passes out is a pearl, the price of which is the output (lit. tribute) of both the worlds. Allāh is enough for me. Allāh is enough for me.

(2) It was a (precious) stone that (by its going out) rendered our treasure such that if thou goest into it thou shalt put thy empty hand on the dust. Glory be to Allāh with abundant praise.

(3) A slab of white marble let into the façade above the central archway bears an historical epigraph written by Kamāl Aḥmad Khān in Arabic and Persian prose assigning the erection of the mosque to Kasumbhīl, the nurse of Khānzādah Miyān Fatḥ Khān, son of Masnad-i-ʿĀlī Khawāṣ Khān, on the 2nd of Rabīʿ I, 911 A.H. (3rd August 1505 A.D.) in the reign of Sulṭān Sikandar Lodī.

(4) On the spandrels of the archways leading into the prayer chamber, in circular medallions, are the 1st Muslim creed, or the phrases يا وهاب (O Giver), يا فتاح or سبحان الله , حسبی الله while الله decorates the *kanguras* of the façade.

(5) The prayer chamber also is ornamented with circular medallions made of plaster similar to those noticed above each bearing one of the following words or phrases:— الملك لله , حسبی الله , الله and the 1st Muslim creed.

The central *miḥrāb* bears faint traces of a Quranic inscription too much damaged to allow of a correct decipherment.

No. LXV.

(A) *ĪDGĀH.*

(B) In village Kharera, on the south-east of the Nīlī Masjid (No. LXIV), to east of the Delhi-Qutb road.

(C) The mosque was built in 1405 by Iqbāl Khān, better known as Mallū, who after the invasion of Tīmūr repopulated the city of Delhi. He was so influential that he virtually ruled the country in the reign of Emperor Maḥmūd Shāh, the last King of the Tughlaq dynasty.

(D) The only inscription it bears is on a slab of stone built into the south bastion towards the east, recording its erection on the 16th Shaʿbān, 807 A.H. (17th February, 1405 A.D.) by Iqbāl Khān *alias* Mallū during his repopulation

of the city of Delhi after the desolating invasion of the *Mughals* under Tīmūr. It is significant to note that the epigraph does not contain the name of the King but that Iqbāl Khān formally calls himself "Sulṭānī", or a slave of the Sulṭān, who in reality was only a puppet in his hands.

No. LXVI.

(A) *CITY WALL OF SIRĪ.*

(B) Ruined portions of it are to be found in the villages of Shahpur Jat, Chiragh Dehli and Shaikhsarai.

(C) The wall was built by 'Alāu-d-Dīn Khaljī about the year 703 A.H. (1303-4 A.D.) round his city, known as Sirī, which was subsequently destroyed by Sher Shāh Sūrī.

(D) On the *kanguras* of a bastion on the south there are large medallions inscribed with the words الملك لله or يا الله or the 1st Muslim creed in embossed *Naskh* letters.

No. LXVII.

(A) *MOSQUE OF MAKHDŪM ṢĀḤIB.*

(B) In village Shahpur Jat, to south-east of the 'Īdgāh at Kharera (No. LXV).

(C) It is known after the name of Makhdūm Ṣāḥib, a saint, who lies buried on the north of the domed pavilion (No. LXVIII).

(D) (1) The spandrels of the arches are embellished with large circular discs containing the word الله in the middle, while the *kanguras* on the façade are ornamented by small circular medallions inscribed with the words الله , يا الله or حسبی الله .

(2) The prayer chamber is decorated throughout with large circular medallions inscribed with الله or يا الله while the central compartment bears a much mutilated inscription in *Naskh* characters incised in plaster. It consists of the attributes of God up to الرشيد الصبور . Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥmmad Shāh), pp. 31-32

(3) Under the Inscription No. (2) above are verses from two different chapters of the *Qurān*.

(*a*) Ch. 67 entitled الملك (The Kingdom), Secs. 1-2, Verses 1-30, *vide* Inscriptions Nos. 1 (*a*), 3 (*a*), 5 (*a*) and 7 (*a*) on Mont. No. XXXV (Tomb of Atgah Khān), pp.23 and 24.

(*b*) Ch. 37 entitled الصفت (The Rangers), Verses 180-2, *vide* Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15.

(4) Above these inscriptions there are 8 small arched recesses decorated only with the phrase حسبی الله in *Naskh* lettering.

(5) Immediately to east of the courtyard of the mosque is a plastered grave bearing a fragmentary quotation from the Quranic chapter 2 entitled البقرة (The Cow), Verse 136.

No. LXVIII.

(A) *UNKNOWN TOMB* or a Domed Pavilion.

(B) Immediately to east of the inscribed plastered grave noticed above.

(C) Nothing is definitely known of the tomb but there are reasons to call it a Paṭhān monument.

(D) Inside the tomb there are traces of profuse epigraphical ornamentation in incised and coloured plaster which has almost entirely peeled off or faded, and only the following Persian verse in *Naskh* characters is partly readable.

چه جاے شکر و شکایت ز نقش نیک و بدست   که نیز جیفه هستی ...... نخواهد ماند

Translation.

"What is the occasion of offering thanks for, or making complaints against, a mark of good or evil, because even the world which is (but) a carrion shall not last..........."

No. LXIX.

(A) *MUḤAMMADIWĀLĪ MASJID.*

(B) In village Shahpur Jat, about 500 ft. to west of the village.

(C) History is silent in regard to the name of its founder or the date of its erection, but on stylistic grounds it may be supposed to date as far back as the Paṭhān period.

(D) The exterior is uninscribed but the prayer chamber is ornamented with several epigraphs, both Quranic and Traditional, some of which have been wrongly executed probably on account of the ignorance of the mason in charge of the work. The inscriptions are in *Naskh* characters in incised lime plaster which has peeled off in several places.

a. Central compartment.

(1) Over the principal *miḥrāb* is a circular medallion, painted red, containing the words يا محمد (O Muḥammad) in *Ṭughrā* characters, while on the spandrels of the arched recess right above it there are circular discs inscribed with the word الله only in *Naskh* letters.

(2) On the upper arch of the principal *miḥrāb.*

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, but the last verse 257 is up to اولٰئك اصحٰب النار هم only.

(3) On the northern arch.

Fragments of four different chapters of the *Qurān*—

(*a*) Ch. 112 entitled الخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم.

(*b*) Ch. 113 entitled الفلق (The Dawn), Verses 1-5, preceded by بسم الله الرحمن الرحيم.

(*c*) Ch. 114 entitled الناس (The Men), Verses 1-6, preceded by بسم الله الرحمن الرحيم.

(*d*) Ch. 1 entitled الفاتحة (The Opening), Verses 1-4.

(4) On the eastern arch, in a much damaged condition.

Fragments of verses from two different chapters of the *Qurān*—

(*a*) The same as Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(*b*) The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, but only up to من لدنك سلطاناً نصيراً .

(5) On the southern arch.

Verses from three different chapters of the *Qurān*—

(*a*) The same as Inscriptions Nos. (114-5) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but only from و قل جآء الحق up to بمن هو اهدى سبيلا .

(*b*) The same as Inscription No. 24 (*a*) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), p. 54, but only up to الی صراط مستقیم.

(*c*) Fragments of verses 180-2 of Ch. 37 entitled الصّفّت (The Rangers), *vide* Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15, etc.

(6) The bases of the pendentives in this compartment are also inscribed: the south-east and south-west pendentives bear the 1st Muslim creed in *Kūfic* characters while the one at the north-east corner contains the same creed in *Naskh* letters. The base of the pendentive at the north-west corner is inscribed with the following text:—

قال النبی صلی الله علیه و سلم الدنیا مزرعة الاخرة *

Translation.

"The Prophet, may God bless and assoil him, said, 'This world is a field for (cultivation to be harvested in) the next world'."

(7) On the drum of the dome above the arched recesses is the same inscription (consisting of the Divine attributes) as has been noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥmmad Shāh), p. 7, but only from بسم الله الرحمن الرحیم هو الله الذی لا اله الا هو علم الغیب و الشهادة up to لیس کمثله شیٔ و هو السمیع العلیم

b. Northern compartment.

The spandrels of the arches on the north, south, east and west are ornamented by large circular medallions bearing the following inscriptions in *Naskh* characters cut in plaster.

(8) West arch. On the left hand medallion.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verses 28-9 preceded by بسم الله الرحمن الرحیم. The last verse is only up to بینهم تراهم. Cf. Inscription No. (22) on Mont. No. LVI Chhoṭe Khān-kā-Gumbad), p. 53.

(9) West arch. On the right hand medallion.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from قبل ان تنفد کلمت ربی up to ان الذین آمنوا preceded by بسم الله الرحمن الرحیم.

(10) North arch. On the left hand medallion.

Qurān, Pt. XXII, Ch. 33 entitled الاحزاب (The Allies), Sec. 7, Verses 56-7, but only up to ان الذین یؤذون الله with بسم الله الرحمن الرحیم at the beginning.

(11) In the middle of the medallion containing the Inscription No. (10) above.

قال النبی صلی الله علیه و سلم الدنیا جیفة و طالبها کلاب

* It is a famous tradition of the Prophet which has now become proverbial. It has, however, been incorrectly executed for the inscription reads الدنیا زمرة فی الاخرة (Lit. This world is a crowd in the next world). It is ungrammatical, meaningless and nowhere to be found among the Prophet's traditions. Such mistakes for which probably the ignorant masons in charge of the work are responsible are by no means uncommon, *vide* footnotes on Inscriptions Nos. 14 (*a*) and (18) *infra*, etc.

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The world is a carrion and its lovers are dogs," Cf. Inscription No. 1 (*c*) on Mont. No. LXIV (Nīlī Masjid at Kharera), p. 62.

(12) North arch. On the right hand medallion.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to تخرج الحی من المیت.

(13) East arch. On the left hand medallion.

Qurān, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 25, Verses 201-3, but only from ربنا آتنا up to و اذکروا الله and with بسم الله الرحمن الرحیم at the beginning.

14 (*a*) In the middle of the medallion containing the Inscription No. (13) above.

قال علیه الصلوٰة و السلام علیکم بحسن الخط فانه من مفاتیح الزرو[1]

Translation.

"(The Prophet,) may the (Divine) blessings and peace be on him, said, '(It is incumbent) on you (to write) a good hand because verily it is (one) of the cures for the stiffness in hand'."

(*b*) In the middle of the above medallion is سبحان الله.

(15) East arch. On the right hand medallion.

The same as Inscription No. 108 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

16 (*a*) In the middle of the medallion containing Inscription No. (15) above.

قال النبی صلی الله علیه وسلم الدنیا دار من لا دار له[2]

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The world is the home of one who has no home'."

(*b*) Further inside the above medallion are the same words as have been noticed under the Inscription No. 14 (*b*) above.

(17) South arch. On the right hand medallion.

The same as Inscription No. (16) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only up to آمین

(18) South arch. On the left hand medallion.

بسم الله الرحمن الرحیم اللهم صل علی محمد و علی آل محمد و بارک و سلم[3] و صل[4] علی جمیع الانبیاء و المرسلین و الملٰئکة المقربین و علی عباد الله الصّلحین[5]

[1] The inscription contains مفاتیح الذرو instead of مفاتیح الزرو. It is a spelling mistake. This tradition, however, is not traceable in the six recognized books of *ḥadīth*, but I remember to have read it somewhere among the sayings of Ḥazrat 'Ali bin Abī Ṭalib, a son-in-law of the Prophet, and there, as far as I recollect, the words مفاتیح الرزق (means of livelihood) instead of مفاتیح الزرو are to be found.

[2] It appears to be a saying rather than a tradition of the Prophet since it is not available in the authentic records of *ḥadīth*.

[3] The word سلم has been wrongly inscribed as صلم in the epigraph.

[4] The word صل has been inscribed as سل which is obviously a mistake of spelling.

[5] The epigraph is not a Quaranic verse but a درود or prayer for Divine blessings on the Prophet.

Translation.

"In the name of Allāh, the Merciful, the Compassionate. O Allāh, confer blessings on Muḥammad and on the family of Muḥammad and show (them) mercy and peace; and bless all Thy Prophets and messengers and the angels nearest (to Thee) and Thy[1] pious servants."

(19) In the middle of the medallion bearing the Inscription No. (18) above.

قال عليه الصلوٰة و السلام المرء يعرف عند المعاملة[2]

Translation.

"(The Prophet,) may the (Divine) blessings and peace be on him, said 'A man is known by his dealings'."

(20) On the spandrels of the lower arch on the east is a circular medallion bearing fragments of the 3rd Muslim creed inscribed in *Naskh* lettering. Cf. also Inscription No. (109) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

c. Southern compartment.

The spandrels of the arches in this compartment also are embellished with large circular medallions containing the following inscriptions in *Naskh* characters cut in plaster:—

(21) Upper arch on the west. Right hand medallion.

Qurān, Pt. XXII, Ch. 35 entitled فاطر (The Originator), Sec. 1, Verses 2-3.

(22) On the lower arch on the west.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 1, Verses 1-2, but only up to يغفرلك الله and preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (46) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(23) Northern arch. Left hand medallion.

Only half of the medallion is *in situ* and it is inscribed with

لا اله الا الله على ولى الله لا اله الا الله ابراهيم خليل الله لا اله الا الله موسى كليم الله

Translation

"There is no god but Allāh, 'Alī is the Helper of Allāh. There is no god but Allāh, Abraham is the Friend of Allāh. There is no god but Allāh, Moses is the Speaker to Allāh."

(24) North arch. Right hand medallion.

Qurān, Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-90, but only from لا اله الا انت up to و هبنا يحيى واصلحنا, *vide* also Inscriptions, Nos. 24(*c*) and (84) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, etc.

(25) (*a*) Upper arch on the east. Left hand medallion.

قال النبى صل الله عليه و سلم التكبيرة الاولى خير من الدنيا و ما فيها[3]

[1] Lit. the pious servants of Allāh.

[2] This tradition of the Prophet has come to be regarded as a common saying now-a-days.

[3] It is an authentic *ḥadīth*, *vide Kitābu-ṣ-Ṣalāt* in *Ṣaḥīḥu-l-Bukhārī*, (Cairo edition), p. 139.

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The 1st *takbīr*[1] is better than the world and everything in it'."

(*b*) Within the above medallion, in a smaller circle, is the 1st Muslim creed.

26 (*a*) Upper arch on the east. Right hand medallion.

The same as Inscription No. 25(*a*) above.

(*b*) In the middle of the above medallion.

The same as Inscription No. 25(*b*) above.

(27) On the lower arch on the east.

Qurān, Pt. XXVIII, Ch. 65 entitled الطلاق (The Divorce), Sec. 1, Verses 2-3 but only from و من يتق الله up to لكل شيء قدرا. Cf. Inscription No. 19 (*a*) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), p. 53.

28 (*a*) Upper arch on the south. Left hand medallion.

قال النبى صلى الله عليه و سلم من بنى المساجد بنى لله تعالى سبعين مرة بيت الكعبة*

Translation.

"The Prophet, may God bless and assoil him, said, 'Whoever built mosques erected for the Most High Allāh seventy times the house of *Ka'ba*'."

(*b*) Within the above medallion, in a smaller circle, is الملك لله in *Ṭughrā* characters.

29 (*a*) Upper arch on the south. Right hand medallion.

The same as Inscription No. 28(*a*) above.

(*b*) In the middle of the above medallion.

The same as Inscription No. 28(*b*) above.

No. LXX.

(A) *TOMB OF SHAIKH KABĪRU-D-DĪN AULIYĀ*, locally known as *RIKĀBWĀLĀ GUMBAD* or *LĀL GUMBAD*.

(B) About 3 furlongs to west of the village Shaikhsarai, in the centre of a graveyard.

(C) Nothing can be definitely said about the saint, but the tomb seems to have been erected in the Tughlaq period.

(D) (1) The tomb contains nine graves, 5 of stone and the rest of lime plaster. Two of them are inscribed on the top with the 112th chapter of the *Qurān* entitled الاخلاص (The Unity) in embossed *Naskh* characters but without بسم الله الرحمن الرحيم . Cf. also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

The red sandstone *kanguras* are decorated with small circular discs bearing يا الله.

(2) Around the Lāl Gumbad there are several old graves only two of which made of red sandstone on the south of the gumbad bear on the top the سورة الاخلاص without بسم الله الرحمن الرحيم as has been noticed above.

[1] *Takbīr* (lit. glorification of God) is a term in Muslim theology given to certain words uttered at the opening of a prayer, specially of a congregational prayer.

* *Vide At-Targhīb wat Tarhīb* of Mullā Zamakhsharī, (Cairo edition), p. 211.

No. LXXI.

(A) *TOMB OF ḤAZRAT YŪSUF QAṬṬAL.*

(B) About 2 furlongs to north-west of the Khiṛkī Masjid.

(C) Shaikh Yūsuf Qaṭṭāl flourished in the reigns of Sikandar Lodī and Ibrāhīm Lodī and died in 933 A.H. (1526-7 A.D.) He was a disciple of Qāẓī Jalālu-d-Dīn of Lahore.

(D) The exterior is uninscribed, but inside the tomb the 1st Muslim creed in embossed *Kūfic* characters decorates the western *miḥrāb*, while small red sandstone medallions bearing الله are also to be found here and there.

The grave is of red sandstone, on the top of which appears the 1st Muslim creed in embossed *Kūfic* letters and, under it, in circular discs is the word الله in *Kūfic* characters.

No. LXXII.

(A) *UNKNOWN GRAVE.*

(B) Near the tomb of Ḥaẓrat Yūsuf Qaṭṭāl (No. LXXII) to the east.

(C) The grave is said to contain the remains of one of Ḥaẓrat Yūsuf Qaṭṭāl's disciples.

(D) In inscriptional decoration it is similar to the saint's grave (No. LXXI) noticed above.

No. LXXIII.

(A) *TOMB OF BAHLOL LODĪ.*

(B) Immediately outside the west wall of the enclosure of the tomb of Ḥaẓrat Naṣīru-d-Dīn Maḥmūd, entitled Roshan Chirāgh Dehlī.

(C) Bahlol Lodī was the founder of the Lodī dynasty and died in 894 A.H. (1489 A.D.). His tomb was erected by his son and successor Sulṭān Sikandar Lodī, but its identity is disputed.*

(D) (1-3) On the outside of the three arches on the east, in *Naskh* letters.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, but only up to يخرجونهم من النور الى الظلمت . *Vide* Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

(4) The spandrels of the above arches are ornamented with circular medallions inscribed with the words سبحان الله or يا الله.

The arches on the south are also inscribed. Starting from the right to the left they bear the following Quranic texts :—

(5) On arch No. (1).

The same as Inscription No. (26) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(6) On arch No. (2).

(*a*) Two different chapters of the *Qurān*.

(i) Ch. 112 entitled الاخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(ii) Ch. 113 entitled الفلق (The Dawn), but only up to اذا وقب preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (11) on Mont. No. XI (Sher Shāh's mosque), p. 7.

* The Cambridge History of India, Vol. III, p. 594, footnote 1.

(*b*) On the spandrels of the above arch No. (2) are circular medallions inscribed with the phrase سبحان الله.

(7) On arch No. (3).

Verses from two different chapters of the *Qurān*—

(*a*) Ch. 113 entitled الفلق (The Dawn), but from و من شر النفاثات up to the end.

(*b*) Ch. 114 entitled الناس (The Men), Verses 1-5, preceded by بسم الله الرحمن الرحيم. Cf. Inscription No. (11) on Mont. No. XI (S̲her S̲hāh's mosque), p. 7.

Starting from the right to the left the arches on the west bear the following inscriptions :—

(8) (*a*) On arch No. (1).

Faint traces of a Persian inscription too much mutilated and obliterated to give any sense.

(*b*) On the spandrels of the above arch are circular medallions inscribed with the phrase سبحان الله.

9 (*a*) On arch No. (2) is the following fragmentary Persian inscription in verse :—

(۱) ...... لسا نها نشده خاک ماروز کیـــــــن آب .... صـــــبــادرد

(۲) این پنج روز . . . . این خاک دیگدان . . . . جدارود

Translation.

(1) " ....marks were not made, our dust scatters, that this water ....the wind blows.

(2) These five days................, the ashes of this fireplace.......... are removed.

(*b*) On the spandrels of the above arch in *Nas̲kh* letters is the phrase حسبنا الله (God is enough for us).

Starting from the right to the left the arches on the north are inscribed as follows :—

10 (*a*) On arch No. (1).

The same as Inscription No. 21 (*a*) on Mont. No. XI (S̲her S̲hāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(*b*) On the spandrels of the above arch are circular medallions made of plaster containing یا الله .

11 (*a*) On arch No. (2).

Fragments of Verses 255-7 of Ch. 2 entitled البقرة (The Cow), but only up to يخرجونهم من النور الے الظلمت preceded by بسم الله الرحمن الرحيم.

11 (*b*) On the spandrels of arch No. (2).

The same as Inscription No. 10 (*b*) above.

12 (*a*) On arch No. (3).

حسبنا الله و نعم الوكيل نعم المولے و نعم النصير

Translation.

" God is enough for us and He is the Best Protector, the Best Master and the Best Helper."

(*b*) On the spandrels of arch No. (3).

The same as Inscription No. 10 (*b*) above.

The tomb contains two graves, one of a male and the other of a female. The former bears only the 1st Muslim creed in *Naskh* characters while the latter is uninscribed.

The western *miḥrāb* in the tomb chamber appears to be inscribed, but since the tomb is used for residential purposes and the occupant of that part of the building containing the *miḥrāb* has gone out for a few weeks and locked up his *koṭhrī*, it is not possible to decipher the inscriptions.

No. LXXIV.

(A) *TOMB OF ẒAFAR KHĀN* or *DĀD KHĀN.*

(B) In Tughlaqabad, to north-east of the mausoleum of Ghiyāthu-d-Dīn Tughlaq.

(C) The tomb was built by Ghiyāthu-d-Dīn Tughlaq who styled it as *Dāru-l-Amān*. Another *Dāru-l-Amān* known to history was the one erected by Ghiyāthu-d-Dīn Balban wherein, according to *Safarnāma-i-Ibn Baṭūṭa* (Lahore edition, 1898, p. 57) he lies buried. No trace of the latter building, however, is to be found now.

The occupant of the tomb referred to in the Persian inscription over the south door (*vide* Inscription No. (1) *infra*) was a son of Sulṭān Ghiyāthu-d-Dīn Tughlaq who, as Ẓiāu-d-Dīn Barnī observes*, received the title of Ẓafar Khān from his royal father. His real name is not known to history but according to the inscription he conquered the country as far as Lakhanwati (Gaur in Bengal) and died while yet in the prime of his youth.

(D) (1) The inscription referred to in note (C) above is pretty long and appears on red sandstone slabs over the south door, both outside and inside, and also on the south of the inner tomb. It records his heroic conquests at a tender age, the grant of Ẓafarābād to the deceased Khān Ẓafar Khān, a son of Ghiyāthu-d-Dīn Tughlaq and the erection of his tomb, styled as Dāru-l-Amān, during the reign of Ghiyāthu-d-Dīn Tughlaq.

The tomb, octagonal in plan, is entered by 8 arched gateways which are inscribed on the outside with the following Quaranic texts in embossed *Naskh* characters :—

(2) Ch. 112 entitled الخلاص (The Unity), Verses 1-4 preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(3) The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but without بسم الله الرحمن الرحيم and only from شهد الله up to هوالعزيز الحكيم.

The interior of the tomb is lavishly decorated with Quranic quotations in embossed *Naskh* characters. Starting from the south-west arch and proceeding towards the left the following verses are inscribed :—

* *Tārīkh-i-Fīroz Shāhī*, Persian text (published by the Asiatic Society of Bengal, 1862), p. 428.

(4) On the arch No. (1)

From آمن الرسول up to ربنا preceded by بسم الله الرحمن الرحيم[1].

(5) On the arch No. (2)

From واليك المصير up to ولا تحمل علينا اصراً[2].

(6) On the arch No. (3)

From كما حملته على الذين up to على القوم الكفرين[3].

(7) On the arch No. (4)

From لو انزلنا هذا القران up to لا اله الا preceded by بسم الله الرحمن الرحيم[4].

(8) On the arch No. (5)

From هو علم الغيب up to سبحان الله عما يشركون[5].

(9) On the arch No. (6)

From الله لا اله الا هو الحى up to يشفع عنده preceded by بسم الله الرحمن الرحيم[6].

(10) On the arch No. (7)

From يعلم الا باذنه up to ولا يؤده حفظهما[7].

(11) On the arch No. (8)

From و هو العلى العظيم up to والله سميع عليم[8].

Again, there are eight smaller arches bearing the following verses in the same *Naskh* letters :—

(12) On the smaller arch No. (1)

From انا فتحنا لك فتحاً up to من ذنبك و ما preceded by بسم الله الرحمن الرحيم[9].

(13) On the smaller arch No. (2)

From تاخر ويتم نعمته up to هو الذي انزل[10].

(14) On the smaller arch No. (3)

From السكينة فى قلوب up to جنود السموات و الارض[11].

(15) On the smaller arch No. (4)

From وكان الله عليماً حكيما up to تحتها الا نهار[12].

(16) On the smaller arch No. (5)

From خالدين فيها up to عند الله فوزاً عظيماً[13].

(17) On the smaller arch No. (6)

From قل اللهم ملك الملك up to و تنزع preceded by بسم الله الرحمن الرحيم[14].

(18) On the smaller arch No. (7)

From الملك ممن تشاء up to شيء قدير[15].

(19) On the smaller arch No. (8)

From تولج الليل up to تخرج الميت من الحى[16] . The remaining portion of the verse has peeled off.

There are two graves in the tomb chamber, the one in the centre being probably that of the youthful warrior Ẕafar Khān. Both the graves are uninscribed.

Nearby is the tomb of Ghiyāthu-d-Dīn Tughlaq which occupies the central position of the enclosure. It contains three plastered graves, all uninscribed.

[1], [2] and [3]. These verses are in continuation of each other and belong to Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40 (Verses 285-6), *vide* Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

[4] and [5]. *Vide Qurān*, Pt. XXVIII, Ch. 59 entitled الحشر (The Banishment), Sec. 3, Verses 21-3. Cf. Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8.

[6], [7], and [8]. *Vide* Inscription No. (5) on Mont. No. XXXVIII (Tomb of Hazrat Nizāmu-d-Dīn), p. 28, etc.

The one in the centre is probably the grave of Ghiyāthu-d-Dīn Tughlaq, the founder of the Tughlaq dynasty, while the other two graves are assigned respectively to his wife, Makhdūma-i-Jahān, and his son Muḥammad Tughlaq, known in history for his generosity and eccentricity.

No. LXXV.

(A) *BĪWĪ* or *DĀDĪ-KĀ-GUMBAD.*

(B) In village Kharera to west of the Delhi-Qutb road.

(C) Nothing is definitely known of this tomb, but its architecture is decidedly Paṭhān.

(D) (1) The tomb contains six graves, all uninscribed. The pendentives are ornamented with circular plastered medallions inscribed with the 1st Muslim creed or الله, or with the phrases الملك الله and حسبی الله.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, less the opening words of the inscription, *i.e.*, قال الله سبحانه و تعالی.

No. LXXVI.

(A) *TOMB OF FĪROZ SHĀH TUGHLAQ.*

(B) In village Hauz Khas, at the south-east corner of the tank.

(C) The tomb, according to the *Āthāru-ṣ-Ṣanādīd*, was built by Nāṣiru-d-Dīn Muḥammad Shāh Tughlaq over the remains of his father, Emperor Fīroz Shāh, about the year 1388-9 but Sir John Marshall on stytistic grounds rightly assigns the construction of the Tomb and the College to Fīroz Shāh himself.* It seems, however, to have been repaired in the reign of Sikandar Shāh Lodī when the inscription on its south doorway was engraved.

(D) (1) The exterior is embellished with small circular medallions of red sandstone containing the word الله, and on the principal doorway on the south is a fragmentary inscription in Persian prose in *Naskh* characters cut in plaster recording the name of Sulṭān Sikandar Shāh Lodī, son of Bahlol Lodī, and the year, probably of repairs, 913 A. H. (1507-8 A.D.).

(2) Inside the tomb chamber there are plastered medallions inscribed with the 1st Muslim creed embellishing the spandrels of the arches, while starting from the southern arch to east, north and west the arches bear the following verses of the *Qurān* executed in *Naskh* characters in incised plaster :—

(3) On the arch No. (i).

Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 10, Verses 95-6, but only up to من استطاع الیه سبیلا with بسم الله الرحمن الرحیم at the beginning.

(4) On the arch No. (ii).

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحیم and only from لو انزلنا هذا القران up to لعلهم یتفکرون.

(5-6) On the arches Nos. (iii) & (iv).

The same as Inscription No. (2) on Mont. No. XLVIII (Mosque of Bastī), p. 48.

* The Cambridge History of India, Vol. III, p. 5910.

(7-8) On the arches Nos. (v & vi).

آیة الکرسی or Throne Verse preceded by بسم الله الرحمن الرحیم, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(9-10) On the arches Nos. (vii & viii).

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(11) On the drum of the dome.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but after بسم الله الرحمن الرحیم the words هو الله تعالی (He is God, the Most High) precede the verse هو الله الذی لآ اله الا هو الخ and at the end of the inscription the phrase نعم المولی و نعم النصیر (He is the Best Master and the Best Helper) only is to be found after the words وهو السمیع البصیر. The inscription is mutilated and several attributes of God incised in plaster have peeled off.

(12) At the centre of the intrados of the dome, in *Naskh* characters in incised plaster.

Qurān, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 34, Verses 255-7. Cf. also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

The intrados of the dome is ornamented with top-shaped and circular medallions made of plaster. The former are mostly inscribed with the traditions of the Prophet with the word الله or the 1st Muslim creed in the middle. Having been coated with smoke only the following traditions are readable :—

من ترک الصلوۃ متعمداً فقد کفر (13)

Translation.

"He who missed a prayer wilfully became an infidel."

الدنیا سجن المؤمن و جنت الکافر (14)

Translation.

"The world is a prison to the believer and paradise to the unbeliever."

الدنیا ملعون و . . . . الله باقی (15)

Translation.

"The world is a cursed (place) and.....................Allāh is Ever-living."

الصلوٰۃ معراج* المؤمن (16)

Translation.

"The prayer is the ascent (to heaven) to a believer."

Out of these top-shaped medallions three are inscribed with the following Quranic texts :—

(17) Pt. VII, Ch. 6 entitled الانعام (The Cattle), Sec. 1, Verse 1, but without بسم الله الرحمن الرحیم at the beginning.

(18) Pt. I, Ch. 1 entitled الفاتحه (The Opening), Verses 1-7, but without being preceded by بسم الله الرحمن الرحیم. *Vide* also Inscription No. (16) on Mont.

* معراج also means a ladder.

No. XI (Sher Shāh's mosque), p. 7, etc. In the middle of this disc there also appears the 1st Muslim creed.

(19) Pt. XXX, Ch. 97 entitled القدر (The Majesty), Verses 1-5 preceded by بسم الله الرحمن الرحيم. *Vide* also Inscription No. 7 (*c*) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

The large circular medallions are also disfigured by smoke but one or the other of the following Quranic quotations are readable :—

(20) Pt. XXX, Ch. 109 entitled الكفرون (The Unbelievers), Verses 1-6, *vide* Inscription No. (26) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(21) Pt. XXX, Ch. 108 entitled الكوثر (The Abundance), Verses 1-3 preceded by بسم الله الرحمن الرحيم. *Vide* also Inscription No. 15 (*b*) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), p. 53.

(22) Pt. XXX, Ch. 114 entitled الناس (The Men), Verses 1-5, *vide* Inscription No. 11 (*b*) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(23) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 3, Verse 25, *vide* also Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(24) The same as Inscription No. 1 (*d*) on Mont. No. LXIV (Nīlī Masjid), p. 62, but only up to انقلبتم على اعقابكم and without بسم الله الرحمن الرحيم at the beginning.

The centre of the above medallions is ornamented by floral decorations cut in plaster and sometimes by the words يا الله or الله or the 1st Muslim creed.

The small circular medallions are inscribed with one or the other of the following texts and creeds :—

(25) لا اله الا الله ابراهيم خليل الله, *vide* Inscription No (27) on Mont. No. XI (Sher Shāh's mosque), pp. 8-9.

(26) لا اله الا الله عيسى روح الله, (There is no god but Allāh, Jesus is the Spirit of Allāh).

(27) لا اله الا الله موسى كليم الله, *vide* Inscription No. (23) on Mont. No. LXIX (Muḥammadīwālī Masjid), p. 68.

(28) لا اله الا الله محمد رسول الله, *vide* Inscription No. (12) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(29) والله غالب على امره ولكن اكثر الناس لا يعلمون, *vide* Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(30) الملك لله, *vide* Inscription No. (12) on Mont. No. XI (Sher Shāh's mosque), p. 7.

وصلى الله على خير خلقه محمد و آله اجمعين برحمتك يا ارحم الراحمين

Translation.

"And may Allāh confer blessings on Muḥammad, the best of His creation and all his family. By Thy mercy, O Most Merciful of the merciful."

No. LXXVII.

(A) *FĪROZ SHĀH'S COLLEGE.*

(B) In village Hauz Khas, immediately to north and west of the tomb of Fīroz Shāh Tughlaq (LXXVI).

(C) Built by Fīroz Shāh Tughlaq in 753 A. H. (1352-3 A.D.).

(D) (1) The college possesses no historical or Quranic epigraph and the only inscriptional decorations one comes across in it are the plastered discs inscribed with one or the other of the following phrases :—

يا الله and الملك الله حسبى الله سبحان الله

No. LXXVIII.

(A) *GRAVE OF YŪSUF BIN JAMĀL.*

(B) On the south of the *dālāns* bordering the south bank of the tank.

(C) Maulānā Yūsuf bin Jamāl is related to have been the *Ṣadr Mudarris* (Head Teacher) of Fīroz Shāh's College in the courtyard of which he was buried.

(D) No inscription is to be seen except a modern epigraph engraved on a slab of stone built into a wall on the south. It contains his name only.

No. LXXIX.

(A) *CHHATRĪ* No. (1).

(B) To east of the tomb of Fīroz Shāh in the same enclosure, close to the boundary wall.

(C) Nothing is definitely known about it. Some assign this tomb to the Tughlaq period, while others are inclined to think that, like so many other *Chhatrīs*, it was built during the Lodī period about the same time as repairs to the tomb of Fīroz Shāh were effected (*vide* history of Fīroz Shāh's tomb *supra*).

(D) (1) On the drum of the dome (inside) in *Naskh* letters cut in plaster.

Two different texts—

(*a*) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(*b*) لا اله الا الله الملك الحق المبين محمد رسول الله سيد الصادق المصدق الامين

Translation.

"There is no god but Allāh, the King, the Truth, the Manifest; Muḥammad is Allāh's Prophet, the chief, the truthful, the verifier, the trusty."

No. LXXX.

(A) *CHHATRĪ* No. (2).

(B) Near the eastern boundary wall of Fīroz Shāh's tomb, to north of *Chhatrī* No. (1) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) On the drum of the dome (inside) in *Naskh* characters in incised plaster.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but it is fragmentary and consists of only the portion from بسم الله الرحمن الرحيم هو الله الذى لا اله الا هو علم الغيب والشهاده هو الرحمن الرحيم الملك القدوس up to الهادى البديع and instead of الذى ليس كمثله شي up to رسول رب العلمين the following phrase is to be seen :—

صلى الله على خير خلقه محمد و آله اجمعين و سلم تسليما كثيرا كثيرا

Translation.

"May Allāh confer blessings on Muḥammad, the best of His creation, and all his family, and bestow His peace (on them) in abundance."

No. LXXXI.

(A) *CHHATRĪ* No. (3).

(B) Opposite the main entrance to the enclosure of Fīroz Shāh's tomb.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) On the drum of the dome (inside) in *Naskh* characters cut in plaster.

Almost the same as Inscription on Mont. No. LXXX (*Chhatrī* No. 2) noticed above, but the epigraph is fragmentary and the attributes of God up to المجيد الباعث الشهيد only are *in situ*.

No. LXXXII.

(A) *CHHATRĪ* No. (4).

(B) To north-west of the old gate to the enclosure of Fīroz Shāh's tomb.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The same as Inscription No. (4) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but without بسم الله الرحمن الرحيم at the beginning The epigraph is fragmentary and only the portions from لو انزلنا هذا القران up to لعلهم يتفكرون هو الله and from العزيز الجبار المتكبر up to عما يشركون هو الله are *in situ*.

No. LXXXIII.

(A) *CHHATRĪ* No. (5).

(B) To north of *Chhatrī* No. (4) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but without being preceded by بسم الله الرحمن الرحيم and only from شهد الله انه up to هو العزيز الحكيم.

No. LXXXIV.

(A) *CHHATRĪ* No. (6).

(B) To west of *Chhatrīs* Nos. (4) and (5) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The inscription is broken in several places but its fragments show that the same attributes of God as have been noticed on Mont. No. LXXX (*Chhatrī* No. 2) above originally graced the tomb.

No. LXXXV.

(A) *OLD CEMETERY.*

(B) To east of the old gate to the enclosure of Fīroz Shāh's tomb.

(C) No history of the cemetery is available and the plastered graves in it bear no historical epigraphs.

(D) No Quranic text is to be seen anywhere, but on the top of a plastered grave the 1st Muslim creed is inscribed in *Naskh* letters.

No. LXXXVI.

(A) *BĀGH-I-'ĀLAM-KĀ-GUMBAD.*

(B) In village Humayunpur, to north of the road between Kharera and Hauz-i-Khas.

(C) The tomb contains the remains of Shaikh Shihābu-d-Dīn Tāj Khān who flourished in the reign of Sulṭān Sikandar Lodī.

(D) (1) The exterior is uninscribed except the west wall to which is fixed a slab of marble bearing an historical inscription in defective Persian prose, in embossed *Naskh* characters, recording the erection of the tomb on the 20th of Ramaẓān, 906 A. H. (9th April 1501 A.D.) during the reign of Sikandar Shāh Lodī.

(2) On the drum of the dome, inside the tomb, in embossed *Naskh* characters incised in plaster.

Two different texts partly damaged—

(*a*) The attributes of God as already noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but unlike it, the inscription reads from هو الله الذی لآ اله الا هو الملك القدوس السلم up to نعم المولی و نعم النصیر preceded by بسم الله الرحمن الرحیم.

(*b*) After the above Inscription No. (2) is a prayer badly executed in plaster. It is damaged and reads as follows :—

بسم الله الرحمن الرحیم یا کثیر النوال و یا دایم الوصال و یا حسیب الفعال اللهم ان ادخل الشرک ولم اعلم به تبت عنه و اقول لآ اله الا الله محمد رسول الله اللهم ان ادخل الکفر فی سبیل الله ولم اعلم به تبت عنه و اقول لآ اله الا الله محمد رسول الله اللهم ان ادخل . . . . . . فی سبیل الله و لم اعلم به تبت عنه اقول لآ اله الاالله محمد رسول الله الملك لله

Translation.

"In the name of Allāh, the Merciful, the Compassionate. O Most Bounteous, and O Ever-present, and O Reckoner of Deeds! O Allāh, if I have entered polytheism and I do not know it, I repent for it and say 'There is no god but Allāh, Muḥammad is the Prophet of Allāh.' O Allāh, if I have entered blasphemy in Thy way and I do not know it, I repent for it and say 'There is no god but Allāh, Muḥammad is the Prophet of Allāh.' O Allāh, if I have entered...................... in Thy way and I do not know it, I repent for it and say 'There is no god but Allāh, Muḥammad is the Prophet of Allāh.' Kingdom is for Allāh."

The intrados of the dome is ornamented with eight top-shaped medallions made of plaster containing incised decorations and inscriptions. Starting from the one exactly above the southern entrance and proceeding towards the left they are inscribed as follows :—

(3) Medallion No. (1).

The 1st verse noticed in Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحیم.

(4) Medallion No. (2).

Floral decoration round the inner circle containing the 1st Muslim creed in *Naskh* characters cut in plaster.

(5) Medallion No. (3).

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to كل شي قدير.

5 (*a*) Medallion No. (4).

The same as Inscription No. (4) above.

(6) Medallion No. (5).

Two different texts of the *Qurān*—

(*a*) Ch. 112 entitled الا خلاص (The Unity), Verses 1-4, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(*b*) The same as Inscription No. (3) on Mont. No. LV (Baṛe Khān-kā-Gumbad), p. 51.

(7) Medallion No. (6).

The same as Inscription No. (4) above.

(8) Medallion No. (7).

(*a*) The same as Inscription 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from شهد الله up to هو العزيزالحكيم preceded by بسم الله الرحمن الرحيم.

(*b*) The inner circle contains الملك لله.

(9) Medallion No. (8).

(*a*) The same as Inscription No. 8 (*a*) above.

(*b*) Within the inner circle is the 1st Muslim creed.

(10) On a slab of stone over the western *miḥrāb*.

The same as Inscription No. 8 (*a*), but without بسم الله الرحمن الرحيم.

(11) On the inner *miḥrāb* of red sandstone, in embossed *Naskh* letters, is the 1st Muslim creed with the phrase حسبی الله on either side and the words یا الله underneath. Further below is the 2nd Muslim creed preceded by بسم الله الرحمن الرحيم and under it the phrase الملك لله.

No. LXXXVII.

(A) *TĪN BURJĪWĀLĀ GUMBAD.*

(B) In village Muhammadpur on the east.

(C) History is silent in regard to this tomb but its style assigns to it a date during the Afghān period.

(D) The only inscription it bears is on the east face of the southern gumbad. It is a fragmentary prayer in Arabic inscribed in *Naskh* characters in plaster and runs as follows :—

اللهم قضيت مالنا وما علينا فاجعل عاقبتنا لا اله الا [الله] . . . .

Translation.

"O Allāh, I have had what was for us and what was to befall us, so let our life end (on the faith) 'There is no god but (Allāh)..........................'."

No. LXXXVIII.

(A) *UNNAMED GUMBAD.*

(B) In village Muhammadpur, to south-west of Tīn Burjīwālā Gumbad (No. LXXXVII).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad above.

(D) (1) The exterior is uninscribed but the interior is embellished with epigraphs, although sparingly. The spandrels of the arched entrances, recesses and pendentives are ornamented with circular medallions of lime plaster bearing the 1st Muslim creed or the words یا فتاح or یا اللّٰہ.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

No. LXXXIX.

(A) *WAZĪRPŪR-KĀ-GUMBAD.*

(B) About 7 furlongs north of the village Munirka.

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) The spandrels of arches, arched recesses and western *miḥrāb* are ornamented by circular discs containing only floral decorations cut in plaster while in some cases the words حسبی اللّٰہ or یا اللّٰہ are also to be seen at their centre.

No. XC.

(A) *UNNAMED TOMB.*

(B) In village Munirka, to south-east of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) The exterior of the tomb is ornamented on the north with two circular medallions made of plaster containing اللّٰہ and on the east by a similar medallion inscribed with the phrase حسبی اللّٰہ.

Inside the tomb chamber the spandrels of two of the arches are decorated with circular discs made of plaster bearing حسبی اللّٰہ whereas those of the western arch above the *miḥrāb* have similar discs inscribed with the 1st Muslim creed and the word اللّٰہ at the centre.

No. XCI.

(A) *UNNAMED TOMB.*

(B) In village Munirka, to west of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) (1) The exterior is uninscribed but the interior is ornamented with circular discs made of lime plaster bearing the 1st Muslim creed or the words یا اللّٰہ or الملك للّٰہ.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (12) on Mont. No. LXXVI (Fīroz Shāh's tomb), p. 75, but without بسم اللّٰہ الرحمن الرحیم at the beginning.

No. XCII.

(A) *UNNAMED MOSQUE.*

(B) In village Munirka, to south-west of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) Only circular plastered discs inscribed with the words حسبی الله or الله in *Naskh* letters decorate the spandrels of the principal *miḥrāb* and some of the *kanguras* of the mosque.

In the courtyard there are three graves, one of a male and two of females, but they are all uninscribed.

No. XCIII.

(A) *PARLEGĀOṆWĀLĀ GUMBAD.*

(B) In village Munirka khurd.

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) The only inscriptional decoration traceable here and there is a number of circular plastered discs bearing the 1st Muslim creed or the phrase سبحان الله in *Naskh* characters.

No. XCIV.

(A) *UNNAMED TOMB* locally known as *CHHOṬĀ MUNIRKĀ-KĀ-GUMBAD.*

(B) In village Munirka Khurd, to north-west of Parlegāoṇwālā Gumbad (No. XCIII).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) (1) The exterior is uninscribed except the northern and western arches, the spandrels of which are ornamented with circular discs bearing the 1st Muslim creed in *Naskh* letters cut in plaster.

(2) Inside the tomb, the arched window openings on the north and east have their spandrels ornamented by circular medallions made of plaster bearing الملك لله in *Tughrā* letters, while the one on the south is similarly embellished with plastered medallions containing the word الله. Large circular medallions inscribed with the 1st Muslim creed decorate the spandrels of the arched entrances and corner pendentives whereas the words يا الله or الله are to be seen on the arched recesses above.

(3) The *miḥrāb* on the west is profusely ornamented with coverings and inscriptions in incised plaster but they are much damaged.

On the upper arches of the *miḥrāb*, in *Naskh* characters.

Qurān, Pt. XXVIII Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 1-11, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (3) on Mont. No. XXX (Tomb of 'Īsā Khān), p. 19, etc.

(4) Above the principal *miḥrāb*, in *Naskh* characters.

Qurān Pt. XXX, Ch. 112 entitled الاخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(5) Round the Inscription No. (4) above, in *Naskh* letters.

The same as Inscription No. (12) on Mont. No. XLV (Baṛā Gumbad mosque), p. 34.

(6) Round the arched *miḥrāb,* in *Naskh* characters.

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, but only up to قد تبین الرشد من الغی . A part of the inscription is concealed under a *kachcha* dwarf wall which may be removed to expose it completely.

(7) On the arch of the *miḥrāb* in *Naskh* letters.

(*a*) The 3rd Muslim creed preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (109) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

(*b*) On the arch of the recess.

Qurān, Pt. I, Ch. 1 entitled الفاتحه (The Opening) up to the end preceded by بسم الله الرحمن الرحيم , *vide* Inscription No. (16) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(*b*) On the spandrels of the above arch of the recess there are small circular discs of plaster inscribed with the word الله and above the recess is a large plastered medallion bearing the 1st Muslim creed in *Naskh* characters.

(9) On the drum of the dome (inside) in *Naskh* letters.

The attributes of God. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but instead of غفرانك ربنا و اليك up to رب العلمين the inscription has the following text at the end of the Divine attributes after وهو السميع البصير :—

نعم المولے و نعم النصير و صلی الله علی خير خلقه . . . . .

Translation.

"(He is) the Best Master and the Best Helper; and may the blessings of Allāh be on the best of His creation . . . . . ."

No. XCV.

(A) *UNNAMED MOSQUE.*

(B) In village Munirka to south of the *Bāolī*.

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) On the spandrels of the principal *miḥrāb* there are plastered discs containing the 1st Muslim creed in *Naskh* letters.

No. XCVI.

(A) *AṬṬEWĀLĀ GUMBAD.*

(B) About 80 ft. to west of the Delhi-Qutb road and about 250 ft. west of the ʿĪdgāh at Kharera.

(C) It appears to be a tomb of the Paṭhān period but there is no trace of a grave inside. The cross mark decorating the outer face of the parapets is particularly interesting.

(D) The monument bears no inscription but a gravestone lying in the field at a distance of about 15 ft. from the southern entrance of the Gumbad is inscribed with the 2nd chapter of the *Qurān*, verses 255-6 up to قد تبین الرشد من الغی and under it appears the 1st Muslim creed. The top surface bears a circular medal-

lion of red sandstone containing the 112th chapter of the *Qurān* but without بسم الله الرحمن الرحيم at the beginning.

No. XCVII.

(A) *MASJID KĀLŪ SARĀI.*

(B) In the village Kālū Sarāi, on the east of the Delhi-Qutb road.

(C) Resembling in certain, architectural details the two Kāli Masjids and the Begampuri mosque erected by Khān-i-Jahān Jūnān Shāh, the prime minister of Fīroz Shāh Tughlaq, the Kālū Sarāi mosque also is believed to have been founded by him.

(D) (1) The eastern façade has the spandrels of its arches ornamented by circular medallions containing the phrase الملك لله or سبحان الله cut in plaster. The latter phrase is to be found in the prayer chamber also which is at present used by local villagers for residential purposes.

The prayer chamber is inscribed with Quranic quotations and other religious texts, now much mutilated, but their fragments lead one to believe that the following verses originally graced the mosque :—

(2) On the principal *miḥrāb*, in *Naskh* characters.

Two different texts—

(*a*) The same as Inscription No. (19) on Mont. No. XI (Sher Shāh's mosque), p. 8, but from جنت الفردوس نزلا up to الهكم اله واحد.

(*b*) *Qurān*, Pt. XXX, Ch. 87 entitled الا على (The Most High), Verses 1-7, but only up to الا ماشآء الله preceded by بسم الله الرحمن الرحيم . This quotation also is fragmentary.

(3) On the 5th or the last *miḥrāb* on the south, in *Naskh* letters.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only a few attributes of God are now readable. The rest of the epigraph has peeled off.

No. XCVIII.

(A) *BEGAMPURI MOSQUE.*

(B) In the village of Begampur near the Hauz Rani village.

(C) Built by Khān-i-Jahān, the prime minister of Fīroz Shāh Tughlaq who was also responsible for the construction of Kālī Masjid in Muḥalla Bulbulī Khāna, the Kālī or Sanjar Masjid in village Nizamuddin, etc.

(D) (1) There is no historical or Quranic epigraph anywhere and the only inscriptional decoration is the phrase حسبی الله or the word الله incised in plaster on circular discs embellishing the spandrels of most of the arches.

(2) Again, in the *Mullā Khāna* built against the north wall of the mosque there are inscribed circular medallions bearing the word الله or the 1st Muslim creed in *Naskh* letters in incised plaster.

No. XCIX.

(A) *TOMB OF ADHAM KHĀN.*

(B) On a high terrace to right of the road from the Quṭb Mīnār to the tomb of Khwāja Quṭbu-d-Dīn Bakhtiyār Kākī.

(C) The tomb was built by Akbar over the remains of his wet nurse Māham Anagah and her son Adham Khān. The latter in consequence of his stabbing Shamsu-d-Dīn Atgah Khān was bound hand and foot and hurled from the parapet to the ground under the imperial orders. His mother Māham Anagah did not survive him long and was buried near his grave.

(D) (1) On the exterior the spandrels are ornamented with circular medallions made of lime plaster bearing the 1st Muslim creed in *Naskh* or *Nasta'līq* characters, while in some cases the discs contain floral decorations cut in plaster with the words یا الله in the centre.

(2) The interior has more or less similar decoration. The spandrels of bigger arches are embellished with circular medallions made of lime plaster bearing the 1st Muslim creed, whereas on those of the smaller ones there are circular plastered medallions inscribed with یا بدوح or الملك لله in *Naskh* letters.

No. C.

(A) *MOSQUE AT THE RĀJON-KĪ-BĀIN.*

(B) To west of the *bāolī*, or chambered well, known as the Rājon-kī-Bāin.

(C) The mosque was probably built about the same time as the Rājon-ki-Bāin (Masons' Stepped well) on the *Chhatrī* of which there is an inscription recording its erection in 912 A.H. (1506 A.D.) during the reign of Sulṭān Sikandar Lodī.

(D) (1) On the spandrels of the northern arch leading into the prayer chamber there are circular plastered discs inscribed with the word الله at the centre, while on those of the southern arch there are similar discs containing the phrase سبحان الله.

(2) The central entrance to the prayer chamber consists of a double arch. The spandrels of the upper arch are ornamented by circular plastered medallions inscribed with the 1st Muslim creed in *Naskh* characters, whereas those of the lower arch bear the phrase الملك لله. In the prayer chamber similar medallions containing the 1st Muslim creed in *Naskh* letters decorate the spandrels of most of the arched recesses, while the principal *miḥrāb* bears the following epigraph :—

(3) The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but after نعم المولے و نعم النصير the inscription has وصلی الله علی خیر خلقه محمد و اله و اصحابه اجمعین برحمتك یا ارحم الراحمین instead of محمد رسول الله up to رب العلمین as recorded in the inscription under reference.

(4) On the upper arch of the principal *miḥrāb* in *Naskh* characters cut in plaster is the following fragmentary epigraph in Persian prose :—

[بسم الله الرحمن الرحیم] مکارم حضرت بے نیازي آنکه انعام و اکرام او علے الدوام و درود معظم بروح
مطهر سلطان الانبیا و برهان الاصفیا احمد مجتبی محمد مصطفی صلی الله علیه وسلم این کتاب معظم و
مکرم در بیان صفت ایمان و احکام صلواة که روشناس . . . . . .

Translation.

"In the name of Allāh, the Merciful, the Compassionate. The favours of the Independent God are that His rewards and gifts are ever (universal), and

(His) great benediction (is) on the holy soul of the King of the prophets and the joy of the pure, the chosen Aḥmad, the selected Muḥammad, may Allāh bless and assoil him. This great and revered book* treating of the attributes of faith and the rules ot prayer that the acquainted . . . . . ."

No. CI.

(A) *<u>CH</u>HATRĪ AT THE RĀJOṆ-KĪ-BĀĪṆ.*

(B) In the courtyard of the mosque (No. C).

(C) It is a tomb of the Lodī period, *vide* note (C) on the Mosque at the Rājoṇ-kī-Bāiṇ (No. C). The *bāiṇ* or *bāolī* seems to have been so called because for some time the masons had it in their use when they lived in its neighbourhood.

(D) (1) A red sandstone slab fixed on the south above the *<u>ch</u>hajja* bears a fragmentary Persian inscription in prose, in *Nas<u>kh</u>* characters incised in plaster recording the erection of the tomb of Daulat <u>Kh</u>ān on the 1st of Rajab, 912 A.H. (17th November, 1506 A.D.) during the reign of Sulṭān Sikandar <u>Sh</u>āh Lodī, son of Bahlol <u>Sh</u>āh Lodī.

(2) Inside the pavilion is a stone grave on the top of which is inscribed the 1st Muslim creed in *Nas<u>kh</u>* letters and below the ***Kalima*** the word الله is to be found in two small circular medallions.

(3) On the drum of the dome (inside), in *Nas<u>kh</u>* characters cut in plaster.

بسم الله الرحمن الرحيم اللهم صل على محمد سيد المرسلين اللهم صل على محمد سيد المؤمنين اللهم
صل على محمد سيد المسلمين اللهم صل على محمد سيد المجاهدين اللهم صل على محمد سيد المجتهدين
اللهم صل على محمد سيد المقتصدين اللهم صل على محمد سيد المشاهدين اللهم صل على محمد سيد
المرابطين اللهم صل على محمد سيد المرشدين اللهم صل على محمد سيد المتصدقين اللهم صل على محمد
سيد المختارين اللهم صل على محمد سيد المقتدرين اللهم صل على محمد سيد المحاضرين اللهم صل على
محمد سيد المطهرين اللهم صل على محمد سيد المتطهرين اللهم صل على محمد سيد المؤلفين اللهم صل
على محمد سيد المدققين اللهم صل على محمد سيد المساكين اللهم صل على محمد سيد المفلحين
اللهم صل على محمد سيد المخبرين اللهم صل على محمد سيد المؤقنين اللهم صل على محمد سيد
المريدين اللهم صل على محمد سيد المختانين اللهم صل على محمد سيد المصلحين

Translation.

"In the name of Allāh, the Beneficent, the Compassionate. O Allāh, confer blessings on Muḥammad, the chief of the prophets. O Allāh, confer blessings on Muḥammad, the chief of the believers. O Allāh, confer blessings on Muḥammad, the chief of the faithful. O Allāh, confer blessings on Muḥammad, the chief of the holy warriors. O Allāh, confer blessings on Muḥammad, the chief of the jurisconsults. O Allāh, confer blessings on Muḥammad, the chief of the moderates. O Allāh, confer blessings on Muḥammad, the chief of the observers.

* The inscription evidently appears to have no bearing on the mosque it decorates and it is not known what "book" is referred to therein. The passage seems to have been taken from the introduction of some book on *Fiqah* (theology) and the mason executing the epigraph probably copied the whole piece instead of eliminating the latter portion which is unsuited for a mural record.

* Such prayers are termed as '*Darūd*,' or Divine benediction, in Muslim theology, and they are found in various forms on most of the monuments.

O Allāh, confer blessings on Muḥammad, the chief of the firm-minded. O Allāh, confer blessings on Muḥammad, the chief of the spiritual guides. O Allāh, confer blessings on Muḥammad, the chief of the givers of alms. O Allāh, confer blessings on Muḥammad, the chief of the chosen. O Allāh, confer blessings on Muḥammad, the chief of the powerful. O Allāh, confer blessings on Muḥammad, the chief of the contemplating. O Allāh, confer blessings on Muḥammad, the chief of the purifying. O Allāh, confer blessings on Muḥammad, the chief of the purified. O Allāh, confer blessings on Muḥammad, the chief of the associates. O Allāh, confer blessings on Muḥammad, the chief of the discerning. O Allāh, confer blessings on Muḥammad, the chief of the humble. O Allāh, confer blessings on Muḥammad, the chief of the prosperous. O Allāh, confer blessings on Muḥammad, the chief of the informers. O Allāh, confer blessings on Muḥammad, the chief of the staunch in faith. O Allāh, confer blessings on Muḥammad, the chief of the scholars. O Allāh, confer blessings on Muḥammad, the chief of the guileless. O Allāh, confer blessings on Muḥammad, the chief of the reformers."

No. CII.

(A) *GRAVE OF SHĀH 'ĀLAM II.*

(B) In the enclosure adjoining the south wall of the Motī Masjid, near the western or Ajmeri gate of the *Dargāh* of Quṭb Sāḥīb.

(C) Shāh 'Ālam II was the son of 'Ālamgīr II by his Hindu wife Lāl Kunwar, entitled Zīnat Maḥal. He ascended the throne in 1759, was blinded by the Rohilla Chief in 1788, and having soon after recovered his throne he died in 1806.

(D) 1 (*a*) On the top of the marble gravestone in embossed *Tughrā* character.

The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), p. 14.

(*b*) On the three sides of the marble gravestone, in *Naskh* letters, appears the آية الكرسى or Throne Verse preceded by بسم الله الرحمن الرحيم, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(2) On the marble headstone.

(*a*)

هو العفو الغفور
و يجعل الله الجنة مثواه
سنه ۱۲۲۱
هوالغفار

Translation.

"He is the Pardoner, the Forgiver.
And may Allāh make paradise his (Shāh 'Ālam's) abode.
The year 1221.
He is the Forgiver."

(*b*) Under it runs a Persian inscription in verse, every hemistich of which yields 1221 A.H. (1806-7 A.D.), the year of Shāh 'Ālam's death, and at the end the name of the scribe, Mīr Kallan Rizwī, is also recorded.

There are two other graves also beside the grave of Shāh 'Ālam II, the one on the east being that of Shāh 'Ālam Bahādur Shāh I and the other of Akbar Shāh II (No. CIII).

No. CIII.

(A) *GRAVE OF AKBAR SHĀH II.*

(B) Immediately to west of the grave of Shāh 'Ālam II (No. CII).

(C) He was the son and successor of Shāh 'Ālam II. Having reigned as a titular King for about 28 years he died in 1837.

The marble gravestone is said to have originally covered the remains of one Khwāja Qāsim 'Alī of Herat whose name and date of death were chiselled off by order of Bahādur Shāh II to suit his father's grave.

(D) (1) On the sides of the marble gravestone.

بسم الله الرحمن الرحیم

(۱) هر که آمد بجهان اهل فنا خواهد بود حی یا قیوم آنکه پاینده و با قیست خدا خواهد بود

(۲) جز بدان حضرت قیوم دل خویش مبند یا کریم یا رحیم بند بند ز تو هم چونکه جدا خواهد بود

Translation.

"In the name of Allāh, the Merciful, the Compassionate. (1) He who came to this world shall perish. O Ever-living. O Ever-lasting. He who is ever to live and never to die is Allāh. (2) Do not bend thy heart upon anything else than the Immortal Being. O Munificent. O Compassionate. Each and every limb of thine shall be separated from one another."

(2) The top surface of the gravestone is inscribed with the 1st Muslim creed in *Naskh* characters.

(3) On the marble headstone.

هو الله هوالعلی الاکبر

Translation.

"He is Allāh. He is the High, the Great."

Below it is a Persian inscription in verse, composed by Bahādur Shāh II under his *nom de guerre* Ẓafar, recording the death of his father, Akbar Shāh II, in 1253 A.H. (1837 A.D.).

No. CIV.

(A) *GRAVE OF SHĀHĀBĀDĪ BEGAM.*

(B) In the same enclosure to west of the grave of Akbar Shāh II (No. CIII).

(C) She is said to have been a wife of Akbar Shāh II.

(D) On the top surface of the marble gravestone is یا فتاح in *Ṭughrā* characters, and below these words the 1st Muslim creed. On three sides of the grave is inscribed the آیة الکرسی (Throne Verse) preceded by بسم الله الرحمن الرحیم, *vide* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

No. CV.

(A) **ḤUJRA* now called *TOSHA KHĀNA*, or Wardrobe.

(B) In the enclosure of the Dargāh of Khwāja Quṭbu-d-Dīn Bakhtiyār Kākī, opposite Khān-i-Khānan's tomb.

* It is not a protected monument but the marble inscription slab referred to in note (D) is protected.

(C) The building shows signs of early Mughal type and later Paṭhān style of architecture.

(D) A marble slab let into a panel under the *chhajja* bears a Persian inscription in verse recording the erection of a lofty gateway in 958 A. H. (1551 A.D.) during the reign of Islām Shāh Sūrī. The gateway referred to in the epigraph is probably the Malan Gate of the *Dargāh* from which it is said to have been subsequently brought to be fixed in its present position.

No. CVI.

(A) *LĀL MAḤAL* or the *PALACE OF BAHĀDUR SHĀH.*

(B) To west of the Ajmerī Gate of the enclosure of the *Dargāh* of Khwāja Quṭbu-d-Dīn Bakhtiyār Kākī.

(C) The palace was built by Akbar Shāh II, but his son Bahādur Shāh II was responsible for the reconstruction of the main gateway which was made so high probably to admit the elephants when they were required for riding purposes.

(D) It bears only an historical epigraph on the north over the arched entrance recording the erection of the lofty gateway in 1264 A. H. (1848 A.D.), the 11th regnal year of Bahādur Shāh II.

No. CVII.

(A) *JAHĀZ MAḤAL.*

(B) On the west of the Delhi-Gurgaon road, at the north-east corner of the old tank known as the *Ḥauẓ-i-Shamsī.*

(C) Nothing can be said definitely about it except that its architecture seems to date as far back as the Lodī period. Tradition avers that it was a house erected by a merchant for a saint, and if so, the western chamber which possesses certain distinctive features of a mosque must have been the place where the saint performed his devotion.

(D) No inscription is traceable anywhere except above the central archway to the western chamber where two small circular bosses of red sandstone inscribed with the word الله are to be seen.

No. CVIII.

(A) *TOMB OF SULṬĀN GHĀRĪ.*

(B) To east of the village Malikpur Kohi, about 4½ miles to north-west of the Quṭb Mīnār.

(C) The tomb contains the remains of Nāṣiru-d-Dīn Maḥmūd, the eldest son of Altamsh. He had many saintly qualities and it is related that when the time of his death drew near he said that an humble man like him was not worthy of being buried in a tomb but that he should be thrown into a pit. His will was executed by burying him in a vaulted crypt (ghār); hence his title *Sulṭān-i-Ghārī.*

(D) (1) Round the marble arched gateway, in embossed *Naskh* characters, is an Arabic inscription in prose assigning the erection of the tomb to Altamsh in the year 629 A. H. (1231-2 A.D.).

(2) On the marble entrance doorway, in embossed *Naskh* letters.

Qurān, Pt. X, Ch. 9 entitled التوبة (The Immunity), Sec. 3, Verses 18-9, ***vide*** also Inscription No. 3 (*a*) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95.

(3) Round the Inscription No. (2) above, in embossed *Kūfic* characters.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only the 1st nine verses up to فاغشينهم فهم لا يبصرون occur here.

(4) Round the above *Kūfic* Inscription No. (3) above, in embossed *Kūfic* characters.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32 etc.

(5) On the marble lintel of the entrance doorway, in embossed *Kūfic* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but without بسم الله الرحمن الرحيم and only from قل اللهم مالك الملك up to تعز. The remaining portion of the verse seems to have been omitted for want of space.

(6) Above the *Kūfic* Inscription (No. 5) on the lintel, in embossed *Naskh* letters, is the following Muslim creed:—

لآ اله الا الله الملك الحق المبين محمد رسول الله صادق الا مين

Translation.

"There is no god but Allāh, the King, the Truth, the Manifest; Muḥammad is the Prophet of Allāh, the truthful, the trusty."

The vaulted crypt which is the tomb chamber contains four plastered graves, of which the one against the west wall is ascribed to Nāṣiru-d-Dīn Maḥmūd, better known as Sulṭān Ghārī. There is another unknown grave at the end of the western colonnade liberally coated with white-wash, but it bears no religious or historical epigraph.

No. CIX.

(A) *MOSQUE* attached to tomb of Sulṭān Ghārī.

(B) The western colonnade in the enclosure.

(C) *Vide* note (C) on tomb of Sulṭān Ghārī (No. CVIII) above.

(D) (1) The principal *miḥrāb* is lavishly ornamented with religious texts. A marble *guldasta* inscribed with the word الملك (The King) in embossed *Kūfic* letters decorates the interior of the inner arched recess while on its arch only a portion of verse 18 of the 72nd chapter of the *Qurān* entitled الجن (The Jinn) is inscribed, *viz.*, وان المساجد لله فلا تدعوامع الله احدا. Cf. also Inscriptions Nos. (2), (11), etc., on 'Alāī Darwāza (No. CXVI), pp. 97, 98, etc.

The spandrels of the above arched recess are embellished with the word الله in embossed *Kūfic* letters.

(2) Round the arched recess of the *miḥrāb*, in embossed *Kūfic* characters.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 1, Verses 1-2, but only up to احسن عملا , هو العزيز with بسم الله الرحمن الرحيم at the beginning, *vide* Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6 , etc.

(3) Above the *miḥrāb*, the 1st Muslim creed is inscribed in embossed *Naskh* letters, while on the arch of the *miḥrāb* the same Quranic quotation is to be found as has been noticed under Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but without being preceded by بسم الله الرحمن الرحيم.

(4) Round the *miḥrāb* in embossed *Kūfic* characters.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 2, Verses 17-8, *vide* also Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(5) Above the Inscription No. (4) round the *miḥrāb* there are only the following attributes of God inscribed in embossed *Kūfic* characters:—

الملك القدوس السلم المؤمن المهيمن العزيز الجبار المتكبر الخالق البارى المصور

Vide Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32

(6) Round the arch of the *miḥrāb*, in embossed *Naskh* letters.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the first five verses *i.e.*, up to عند الله فوزاً عظيماً.

No. CX.

(A) *MOSQUE* locally known as *MANDĪWĀLĪ MASJID.*

(B) Near the south-west corner of Bāgh-i-Nāẓir in village Ladha Sarai.

(C) Its history is obscure but the style of its architecture is early Mughal.

(D) (1) On the spandrels of the arches of the central gateway there are circular medallions bearing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم in *Naskh* letters cut in plaster.

(2) A much mutilated Persian inscription in verse appears on the outside of the central gateway and also inside the arch on the north, east and west. It is badly cut in plaster and reads as follows :—

(۱) این همه نقشے زتو پیدا شده   خاک ضعیف از تو تولا شده

(۲) جز تو ندارد کسے رحم درون   . . . .

Translation.

(1) "All these paintings (*i.e.*, God's creation) have been produced by Thee, the weak dust (*i.e.*, man) has made friends with Thee.

(2) None but Thee has mercy within.............................."

(3) Small discs containing the word الله decorate the mosque throughout, while the central archway to the prayer chamber on the north of the open-air wall mosque has its spandrels ornamented with large plastered medallions bearing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم with the phrase حسبى الله in the centre.

(4) On the spandrels of the central archway to the covered prayer chamber to south of the open space (or wall mosque) there are two large circular medallions inscribed with the آية الكرسى or Throne Verse in *Naskh* letters, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(5) The wall mosque or the open space between the covered prayer chambers on the north and south is also embellished with circular plastered discs containing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم in *Naskh* letters.

(6) Inside the covered prayer chambers there are similar discs of lime plaster bearing the 1st Muslim creed only, but many circular discs which originally decorated the spandrels of arched recesses have peeled off, and it is not known what was inscribed on them.

No. CXI.

(A) *TOMB OF JAMĀLĪ.*

(B) In village Daud Sarai, about half a mile to south-east of the Quṭb Mīnār.

(C) Maulānā Jamālī was a learned man and a poet in the reign of Sultān Sikandar Lodī. He died in 942 A.H. (1535-6 A.D.) in Gujrat whence his corpse was brought to Delhi to be buried in the tomb erected by himself about the year 935 A.H. (1528-9 A.D.) during his lifetime. His real name was Faẓlullāh, Jamālī being his poetic appellation.

(D) (1) Over the central entrance to the enclosure, in embossed *Naskh* characters.

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7 , but after the last word احد the words يا الله الرحمٰن (By God, the Merciful) are also inscribed.

(2) Above the western *miḥrāb* in the tomb chamber, in embossed *Naskh* letters.

لآ اله الا الله الملك الجبار محمد رسول الله النبى المختار

Translation.

"There is no god but Allāh, the King, the Mighty; Muḥammad is the Prophet of Allāh, the apostle, the chosen."

(4) On the arch of the small marble *miḥrāb,* in embossed *Naskh* characters.

The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8 , but only the 1st verse, *i.e.,* up to هو العزيز الحكيم.

(5) Inside the small marble *miḥrāb,* in embossed *Naskh* letters.

الملك لله الواحد القهار

Translation.

"Kingdom is for Allāh, the One, the Subduer."

Under it appears the word الله repeated twice, and further below it يا الله.

(6) Immediately under the ceiling runs a long Persian inscription in verse, executed in *Naskh* characters cut in plaster. It contains the *nom de plume* of Maulānā Jamālī, the composer, and reads as follows :—

(۱) اگر بکفر کشد سر سیاه کاری ما	بود بعفو تو چشم امیدواری ما
(۲) بآستین تو شرمنده سگان تو ایم	که شب قرار ندارند ز آه و زاری ما
(۳) اگر به پرده راز تو محرمی یا بم	فرشته فخر نماید به پرده داری ما

(۴) بخاک کوے تو در چشم مردمان خواریم بنزد اهل نظر عز تست خواری ما

(۵) ز ابر لطف تو شد ناپدید گرد گناه و لیک شسته نشد داغ شرمساری ما

(۶) بروز هجر تو در بیکسی و تنهائی بجز غمت نرسد کس بغمگساری ما

(۷) جمالیا بدر یار التجامی آر که هست بردر دلدار رستگاری ما

(۸) زحد گذشت بعشق تو بیقراری ما امید هست که رحم آوری به زاری ما

(۹) جمال عفو تو کے آمدے برون ز نقاب اگر نه روے نمودے گناهکاری ما

(۱۰) اگرچه در خور قهریم از گنهگاری بود بلطف تو چشم امید واری ما

(۱۱) بعزت و جبروت و بحرمت ملکوت رسیم گر نظراری بخاکساری ما

(۱۲) اگر به پرده راز تو پرده دار شویم فرشته را نسزد جاے پرده داری ما

(۱۳) ز یک ترشح ابر کرم فرو شوئی غبار جرم ز رخسار شرمساری ما

(۱۴) نظر بسوے جمالی فگن ز عین عطا مبین بجانب سستی و خامکاری ما

(۱۵) اے رحم تو از غضب . . . . . وی قهر ترا لطف تو فرمود برو

(۱۶) جاے که شد از خرمن عفو تو سخن آنجا گنه خلق نسخند بجو

Translation.

(1) "(Even) if our wickedness amounts to blasphemy still we look to Thy forgiveness hopefully.

(2) At Thy threshold we stand ashamed because Thy dogs can take no rest at night on account of our lamentations.

(3) Should I have the honour to approach the curtain of Thy secret, the angel would take pride in becoming our porter.

(4) Being covered with the dust of Thy street we are contemptible in the eyes of the (common) people, (whereas) in the estimation of the perspicacious our (outward) wretched condition is an honour.

(5) By the cloud of Thy beneficence the dust of sin has been washed away but the blot of our shame could not be removed.

(6) On the day of separation from Thee, nothing but the sorrow we feel for Thee comes to console us in our helplessness and loneliness.

(7) O Jamālī, resort for protection to the door of the Friend, for our salvation can be attained at the door of the Beloved.

(8) In Thy love our restlessness has passed beyond bounds; it is hoped that Thou wilt feel pity on our wailing.

(9) How could the beautiful face of Thy forgiveness have become unveiled if our sinfulness had not shown its face.

(10) Although we deserve (Thy) wrath for our guiltiness, we cherish hope from Thy kindness.

(11) We can attain the honour, dignity and glory of the angels if Thou (benignantly) viewest my humility.

(12) If we become guardian of the curtain of Thy Secret, (even) an angel will not be deserving of acting as our porter.

(13) By a drizzle from the cloud of (Thy) beneficence Thou washest away the dust of guilt from our ashamed face.

(14) Cast Thy eyes on Jamālī with kindness (and) pay no heed to our idleness and shortcomings.

(15) O (God) Thy mercy.................... from (Thy) wrath, and O (God) Thy kindness ordered Thy wrath to depart.

(16) Wherever they speak of Thy immense forgiveness, people's sin is not weighed there against (a grain of) barley" (*i.e.*, in view of the immensity of Divine forgiveness our sins are of little consequence).

No. CXII.

(A) *UNKNOWN GRAVE*, locally known as *C͟HHATRĪ*.

(B) To east of the tomb of Maulānā Jamālī in the same enclosure.

(C) No historical information about it is available.

(D) On the top of the sandstone grave appears the 1st Muslim creed in embossed *Nas͟kh* letters and under it the word الله in circular medallions.

To east of the above *C͟hhatrī* there is a walled enclosure, known as the *Qabrustān* (Graveyard). Its surrounding walls have arched niches the spandrels of some of which are ornamented by small plastered discs inscribed with الملك الله or الله.

Out of so many graves in the compound only three are inscribed. The two of plaster bear only the 1st Muslim creed, while the 3rd of red sandstone has on the top the 1st Muslim creed and under it the phrase حسبی الله. Further below is the سورۃ الا خلاص (Ch. 112) already noticed under Inscription No. (13) on Mont. No. XI (S͟her S͟hāh's mosque). p. 7, etc.

No. CXIII.

(A) *MOSQUE OF JAMĀLĪ KAMĀLĪ.*

(B) To south of the tomb of Maulānā Jamālī (No. CXI).

(C) Nothing is forthcoming about the mosque but there are reasons to suppose that it was built about the same time as the tomb of Jamālī.

(D) (1) The exterior is embellished with circular bosses of red sandstone inscribed with the words الله or الملك لله or الله کافی while above the arch to south of the central archway leading into the prayer chamber there are two circular medallions, one bearing بسم الله الرحمن الرحيم and the other the 1st Muslim creed. The west wall of the prayer chamber is again ornamented with small bosses of red sandstone containing the word الله only.

(2) Round the upper arch in *Nas͟kh* characters.

Verses from two different chapters—

(*a*) *Qurān*, Pt. II, Ch. 2 entitled البقرہ (The Cow), Sec. 17, Verses 143-7.

(*b*) *Qurān*, Pt. XVI, Ch. 18 entitled الکهف (The Cave), Sec. 12, Verses 107-10, *vide* Inscription No. (19) on Mont. No. XI (S͟her S͟hāh's mosque), p.8.

(3) Round the small *miḥrāb*, in *Nas͟kh* characters.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. X, Ch. 9 entitled التوبۃ (The Immunity), Sec. 3, Verses 18-9, but the words قال الله تعالی (The Most High Allāh said) appear at the beginning

of the 1st verse. Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sulṭān Ghārī), pp. 89-90.

(*b*) The same as Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15, etc.

(4) Round the *miḥrāb* to north of the central *miḥrāb*, in embossed *Naskh* characters.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 36, but only from كلما دخل عليها زكريا up to بغير حساب.

(5) Round the northernmost *miḥrāb*, in embossed *Naskh* letters.

Qurān, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 22, Verses 177-8, but the last verse is quoted only up to كتب عليكم القصاص.

No. CXIV.

(A) *TOMB OF MUḤAMMAD QULĪ KHĀN*, better known as *METCALFE HOUSE.*

(B) Near the Quṭb enclosure, to south-east of the Quṭb Mīnār.

(C) The tomb said to contain the remains of Muḥammad Qulī Khān, a noble of the Mughal period, has come to be called Metcalfe House because Sir Charles Theophilus Metcalfe, the Governor General of India (1835-6) used it for his residence during the rainy season.

(D) (1) On the arch facing east, in embossed *Naskh* letters cut in plaster.

Qurān, Pt. XV, Ch. 18 entitled الكهف (The Cave), Sec. 1, Verses 1-9, but only up to ام حسبت ان and with بسم الله الرحمن الرحيم at the beginning.

2 (*a*). On the arch facing south-east, in *Naskh* characters.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p.10.

(*b*) On the spandrels of the above arch there are circular medallions made of plaster bearing the 1st Muslim creed.

(3) The southern arch is uninscribed but its spandrels are embellished with inscribed medallions similar to those noticed above, *vide* Inscription No. 2 (*b*).

4 (*a*). On the arch facing south-west, in *Naskh* letters.

The same as Inscription No. (1) above.

(*b*) On the spandrels of the above arch, in *Naskh* characters.

The same as Inscription 2 (*b*) above.

5 (*a*). On the arch facing west, in embossed *Naskh* characters.

Qurān, Pt. XVI, Ch. 20 entitled طه (Ṭā Hā), Sec. 1. Verses 1-10, but only up to اواجد على النار and with بسم الله الرحمن الرحيم at the beginning.

(*b*) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. 2 (*b*) above.

(6) The arch facing north-west bears no inscription, but on its spandrels there are circular medallions of plaster inscribed with الله at the centre.

7 (*a*) On the arch facing north, in *Naskh* characters cut in plaster.

Qurān, Pt. XVI, Ch. 19 entitled مريم (Mary), Sec. 1, Verses 1-8 preceded by بسم الله الرحمن الرحيم.

(*b*) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. 2 (*b*) above.

8 (*a*) On the arch facing north-east, in *Naskh* characters.

ان الله غفور رحیم (Verily Allāh is the Forgiving, the Compassionate), and after it there appear the same verses as have been noticed under Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only up to وان عدتم عدنا.

(*b*) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. (2) above.

No. CXV.

(A) *TOMB OF IMĀM ẒĀMIN.*

(B) Near the 'Alāī Gate (No. CXVI) to south.

(C) The tomb was built by Saiyid Muḥammad 'Alī Chishtī, better known as Imām Ẓāmin, during his lifetime in 944 A. H. (1537-8 A. D.) about a year before his death. He was a native of Turkestan and seems to have been connected with the Quṭb mosque near which he lies buried.

(D) (1) On a white marble slab fixed over the doorway of the tomb is a long epigraph in Persian prose, in well executed embossed *Naskh* letters, recording the erection of the mausoleum in 944 A. H. (1537-8 A. D.) by Saiyid Muḥammad 'Alī Chishtī, a pious man of Turkestan, who according to his parting advice was buried in it (in 1539 A. D.).

(2) Externally the tomb is ornamented with small circular bosses inscribed with the word الله while the same sort of discs bearing the words یا فتاح or الله are to be seen in the interior also.

(3) On the arch of the white marble *miḥrāb* in the west wall is the 1st Muslim creed preceded by بسم الله الرحمن الرحیم and followed by الله اکبر (Allāh is Great).

(4) On the marble *miḥrāb* the 1st Muslim creed is again to be seen, but in *Kūfic* characters in relief. Underneath it the word الله is repeated four times, and further below is the phrase الملك لله in *Ṭughrā* letters.

No. CXVI.

(A) *'ALĀĪ GATE.*

(B) About 40 ft. to south-east of the Quṭb Mīnār (No. CXVII).

(C) Built by 'Alāu-d-Dīn Khaljī in 1311 as the southern gate to the Quṭb mosque extended by him. The inscriptions on it are all in *Naskh* characters in relief.

(D) Eastern façade.

(1) Round the recessed niches to north of the eastern gateway.

Two different quotations—

(*a*) *Qurān*, Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 13, Verses 97-100.

(*b*) قال علیه السلام من بنی لله مسجداً بنی الله له بیتاً فی الجنة[1]

[1] It is a famous tradition of the Prophet, *vide Al-Jāmi'u-ṣ-Ṣaghīr*, Pt. II, (Cairo edition, 1306), p. 151.

Translation.

"(The Prophet,) peace be on him, said, 'Whoever built for Allāh a mosque got a house built by Allāh for him in paradise'."

(2) On the small marble arches of the recessed niches.

The same as Inscription No. (1) on Mont. No. CIX (Mosque attached to the tomb of Sulṭān Ghārī), p. 90.

(3) Round the arches, underneath the above recessed niches.

The same as Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(4) On the half-covered arch only the following words are to be seen repeated twice :—

قال رسول الله صلی الله علیه وسلم

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said."

(5) On the arch to south of the half-covered arch.

قال رسول الله صلی الله علیه وسلم الصلوٰة التحیة الدعا لا ترد بین الاذان و الا قامةٔ[1]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The *Ṣalātu-t-Taḥīyah* is a prayer, which is not refused, between the call to prayer (اذان) and the actual congregational prayer (اقامة lit., standing still in prayer)'."

(6) On the smaller arch, underneath the above Inscription No. (5).

قال رسول الله صلی الله علیه وسلم مفتاح الجنة الصلوٰة[2]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The key to paradise is صلوٰة (or prayer)'."

(7) Round the eastern archway is a mutilated historical epigraph which assigns the erection of the gateway to Muḥammad Shāh (I) 'Alāu-d-Dīn Khaljī on the 15th Shawwāl, 710 A. H. (7th March, 1311 A. D.).

(8) On the upper marble arch of the eastern gateway is another historical inscription, partly damaged, which ascribes the construction of the mosque to Muḥammad Shāh (I) 'Alāu-d-Dīn Khaljī, but gives no date.

(9) Under the above Inscription No. (8), on the lower marble arch, is a 3rd fragmentary inscription assigning the erection of the mosque to Muḥammad Shāh (I) 'Alāu-d-Dīn Khaljī, but like the Inscription No. (8) above it contains no date.

(10) Round the recessed niches to south of the eastern gateway.

Two different texts

(*a*) *Qurān*, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Secs. 5-6, Verses 35-8, but only up to وجعلنا لهم ازواجا and with بسم الله الرحمن الرحيم at the beginning.

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[1] This tradition of the Prophet, according to Mullā Zamakhshari, has been narrated by Dārmī and is حسن or fairly reliable.

[2] It is a well known tradition of the Prophet, but the exact words available in the books of *ḥadīth* are الصلوٰة مفتاح الجنة.

(*b*) The Prophet's tradition, *vide* Inscription No. 1 (*b*) above.

(11) On the small marble arches inside the recessed niches.

The same as Inscription No. (2) above.

(12) Round the arches underneath the above recessed niches.

Verses from two different chapters of the *Qurān*—

(*a*) Pt. VIII, Ch. 7 entitled الاعراف (The Elevated Places) Secs. 3-4, Verses 31-5. *Cf.* also Inscription No. (1) on Mont. No. XXXI (Mosque of 'Īsā Khān), p. 20.

(*b*) Pt. XXVI, Ch. 50 entitled قٓ (Qāf), Sec. 3, Verses 31-5, but without بسم الله الرحمن الرحيم at the beginning.

(13) On the semi-circular arch No. (1) immediately to south of the eastern archway.

Qurān, Pt. XXIX, Ch. 72 entitled الجن (The Jinn), Secs. 1-2, Verses 18-20, but only up to قال انما ادعوا ربي ; *vide* also Inscription No. (2) above.

(14) On the smaller semi-circular arch inside the arched recess No. (1) to south of the eastern archway.

The same tradition of the Prophet as has been noticed under Inscription No. (1) (*b*) above, but here after the word له the word مثله instead of بيتا is inscribed.

(15) On the semi-circular arch No. (2) immediately to south of the arch No. (1) noticed above.

قال رسول الله صلى الله عليه وسلم صلوٰة الجماعة تزيد على صلوٰة الفذ خمس و عشرين درجة[1]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'A congregational prayer is twenty-five times as good as a prayer (offered) in seclusion'."

(16) On the smaller semi-circular arch inside the arched recess No (2) immediately to south of the arched recess No. (1).

قال رسول الله صلى الله عليه وسلم احب البلاد الى الله مساجدها و ابغض البلاد الى الله اسواقها[2]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The most beloved places to Allāh are the mosques and the most detestable places to Allāh are the markets'."

Southern façade.

(17) Round the recessed niches to east of the southern archway.

Two separate texts—

(*a*) *Qurān*, Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 13, Verses 104-7, but preceded by بسم الله الرحمن الرحيم, *vide* also Inscription No. (15) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 34-35.

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[1] It is a tradition of the Prophet available in the الترغيب و الترهيب of Mullā Zamakhshari, (Cairo edition), p. 330, but the wording is slightly changed.

[2] This tradition narrated by Muslim and Abi Hurairah has been quoted in *Mishkāt*, Vol. I (published by Hāshmi Press), p. 247.

(*b*) The same tradition of the Prophet as has been noticed under Inscriptions Nos. 1 (*b*), 10 (*b*) and 14 above, but the arrangement of words is a little different.

(18) On the horse-shoe arches of the recessed niches to east of the southern archway.

The same as Inscription No. (2) above.

(19) Round the two screened arches to east of the southern archway.

Qurān, Pt. I, Ch. 2 entitled البقرہ (The Cow), Secs. 15-6, Verses 127-32, preceded by بسم الله الرحمن الرحیم.

(20) On the band between the two screened arched windows to east of the southern archway.

Qurān, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Sec. 3, Verses 23-5, but only up to ینقضون عهد الله.

(21) On the upper arch of the screened window No. (1) immediately to east of the southern archway.

و قوله عزوجل واقیموا الصلوٰة وآتوا الزکوٰة[1] . . . .

Translation.

"And the words of the Great and Glorious God (are :) 'And keep up prayer and pay the poor-rate................'."

(22) On the lower arch of the screened window No. (1) noticed above.

قال رسول الله صلی علیه وسلم الجماعة من سنن الهدی لایتخلفها الا منافق[2]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The congregational prayer is one of the traditions of the prophets[3]: none avoids it but a hypocrite'."

(23) On the upper arch of the screened window No. (2) to east of the screened window No. (1).

قال رسول الله صلی الله علیه وسلم حافظوا علی الصلوات و الصلوٰة الوسطی و قوموالله قنتین[4]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'Be mindful of the prayers and (particularly) of the middle prayer (*i.e.*, *Ṣalātu-l-'Aṣr*) and stand up truly obedient to Allāh'."

(24) On the lower arch of the screened window No. (2) to east of the screened window No. (1) noticed above.

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[1] The inscription is too much broken to enable one to find out what particular chapter of the *Qurān* it belongs to. The words و اقیموا الصلوٰة و آتو الزکوٰة occur in several places in the *Qurān*.

[2] This tradition is quoted by Shāmī, but the wording here is changed.

[3] هدی literally means 'the guided ones', but the Muslim theologians interpret it as 'the prophets'.

[4] It is a famous tradition of the Prophet and also a Quranic verse, *vide* Pt. II, Ch. 2 entitled البقرہ (The Cow), Sec. 31, Verse 238.

قال رسول الله صلی الله علیه وسلم من بنی لله مسجداً کمفحص قطاة بنی الله له ریضا فی الجنة [1]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'Whoever built for Allāh a mosque (even as small) as the nest of the *qaṭa* (sand-grouse) got for him a garden laid out by Allāh in paradise'."

(25) Round the southern archway.

The idea is the same as given in the Inscription No. (7) noticed above, but the wording is different.

(26) On the upper marble arch of the southern gateway.

The idea is the same as contained in the Inscription No. (8) above, but the wording is different.

(27) On the lower marble arch of the southern gateway.

The idea is the same as contained in Inscription No. (9) above, but the wording is different.

(28) Round the recessed niche immediately to west of the southern archway.

Two separate texts—

(*a*) *Qurān*, Pt. XV, Ch. 17 entitled بنی اسرآئیل (The Israelites), Sec. 1, Verses 7-10, preceded by بسم الله الرحمن الرحیم. *Cf.* also Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only from ان احسنتم احسنتم لانفسکم.

(*b*) The same tradition as has been noticed under Inscription No. 17 (*b*) above.

(29) On the small marble arch of the recessed niche immediately to west of the southern archway.

The same as Inscription No. (2) above.

(30) Round the two screened arched windows to west of the southern archway.

The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but the next 4 verses (96-9) of the same chapter 3 entitled آل عمران (The Family of Amran) are also to be seen.

(31) On the band between the two screened arched windows to west of the southern archway.

Qurān, Pt. XXIII, Ch. 38 entitled ص (S) Sec. 4, Verses 50-4.

(32) On the upper arch of the window No. (1) immediately to west of the southern archway.

Qurān, Pt. XIII, Ch. 14 entitled ابراهیم (Abraham), Sec. 5, Verse 31, but preceded by قال الله تعالی (The Most High Allāh said).

(33) On the lower arch of the above window No. (1) immediately to west of the southern archway.

The same as Inscription No. (23) above, but only from حافظوا علی الصلوات up to قنتین.

[1] In some books of *ḥadīth* the words قصراً مثله (a palace like it) are to be seen instead of ریضا (a garden) as in the Inscription. The authentic tradition narrated by Imām Suyūṭī and Imām Aḥmad Ḥambal, contains the word لبیض after قطاة and بیتاً instead of ریضاً *Vide Al-Jāmi'u-ṣ-Ṣaghīr*, Pt. II, (Egypt Edition, 1306), p. 150.

(34) On the upper arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال علیه السلام جنبوا مساجدنا غلمانکم و مجانینکم وسل سیوفکم ورفع اصواتکم و اقامة حدودکم و خصوماتکم و
بیعکم و شراوکم و جمروها یوم یجمعکم[1]

Translation.

"(The Prophet,) peace be on him, said, 'Keep the mosques immune from (the encroachments of) your children and your insane people, and from your drawing of swords, making of noise, execution of law and (also) from your quarrels and commercial transactions, and fill it with fragrance on the day you congregate (in it)'."

(35) On the lower arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال علیه السلام افضل عبادة امتی قراة القرآن[2]

Translation.

"(The Prophet), peace be on him, said, 'The best service for my followers is to read the *Qurān*'."

Western façade.

(36) Round the recessed marble niches to south of the western archway.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verses 28-9, preceded by بسم الله الرحمن الرحیم. *Vide* Inscription No. (116) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(37) On the small marble arches of the recessed niches to south of the western archway.

The same as Inscription No. (2) above.

(38) Round the two arched windows (one screened and the other closed) under the recessed niches to south of the western archway.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 14, Verses 132-5, preceded by بسم الله الرحمن الرحیم.

(39) On the band between the closed arched recess and the screened arched window noticed above.

Qurān, Pt. V, Ch. 4 entitled النسآء (The Women), Sec. 18, Verses 122-3, but only up to بامانیکم ولا.

(40) On the upper arch of the screened arched window to south of the western archway.

Qurān, Pt. I, Ch. 2 entitled البقرہ (The Cow), Sec. 5, Verses 45-6, but preceded by قال الله تعالی (The Most High Allāh said).

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[1] It is a tradition of the Prophet but its wording is changed. According to *Al-Jāmi'u-ṣ-Saghīr* (printed at the Khairia Press in Egypt, 1306), Vol. I, p. 12, the exact words of the Prophet are as follows :—
جنبوا مساجدنا صبیانکم و مجانینکم و شراء کم و بیعکم و خصوماتکم و رفع اصواتکم و اقامة حدود کم و سل سیوفکم و اتخذوا علی ابوابها المطاهر و جمروها فی الجمع. For the reason of this change in words, *vide* Introduction, p. 2, para. (*f*).

[2] This is a tradition of the Prophet available in various forms in the recognized books of *ḥadīth*.

(41) On the lower arch of the screened arched window to south of the western archway.

قال رسول الله صلى الله عليه وسلم الفتاح الجنة الصلواة [1]

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The prayer opens (the gates) of paradise'."

(42) On the upper arch of the arched recess to south of the screened arched window noticed above.

The same as Inscription No. (24) above, but instead of رَوضاً (a garden) the word بيتاً (a house) is inscribed.

(43) On the lower arch of the arched recess to south of the screened arched window noticed above.

Either the same tradition as has been noticed under the above Inscription No. 1 (*b*), or the Inscription No. (14).[2]

(44) Round the western archway.

Vide note under Inscription No. (25) above.

(45) On the upper marble arch of the western archway.

Vide note under Inscription No. (26) above.

(46) On the lower arch of the western gateway.

Vide note under Inscription No. (26) above.

(47) Round the screened arched window and the half-covered arched recess to north of the western archway.

Qurān, Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verses 255-6, preceded by بسم الله الرحمن الرحيم, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32. The Inscription is much mutilated.

(48) On the upper arch of the screened window immediately to north of the western archway.

The same as Inscription No. 3(*a*) on Mont. No. CXIII (Mosque of Jamālī), pp. 94-95, but without قال الله تعالى and only from انما يعمر up to من المهتدين. *Cf.* also Inscription No. (2) on Mont. No. CVIII (Tomb of Sulṭān Ghārī), p. 89-90.

(49) On the lower arch of the screened window immediately to north of the western archway.

The same as Inscription No. (6) above

(50) On the upper arch of the half-covered recess to north of the screened arched window noticed above is an almost entirely obliterated inscription out of which only the words قال الله (God said) are readable.

(51) On the lower arch of the half-covered recess to north of the screened arched window.

The same as Inscription No. (4) above.

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[1] In the books containing the traditions of the Prophet the word مفتاح (The key) instead of الفتاح (The Opener) is to be seen. *Cf.* Introduction, paragraph (*f*), p. 2.

[2] These two traditions are only slightly different from each other, and since several words of the epigraph have peeled off, it cannot be said with certainty as to which of them was originally inscribed.

The interior of the 'Alāī Gate is embellished with الملك لله الواحد القهار[1] (Kingdom is for Allāh, the One, the Subduer), repeated several times, while the upper and lower arch faces of the arched windows on either side of the four entrance archways bear respectively the 48th Chapter of the *Qurān* entitled الفتح (The Victory), Verses 1-9, and the 17th Chapter entitled بنّی اسرآئیل (The Israelites), Verses 1-12 as per details below:—

(52) On the inner face of the upper arch of the window to east of the northern semi-circular archway.

From انا فتحنالك up to نعمته عليك , preceded by بسم الله الرحمن الرحيم.

(53) On the inner face of the lower arch of the window to east of the northern semi-circular archway.

From سبحان الذی اسری up to انه هو السميع البصير preceded by بسم الله الرحمن الرحيم.

(54) On the inner face of the upper arch of the screened window to west of the northern semi-circular archway.

From و يهديك صراطا up to فی قلوب المؤمنين.

(55) On the inner face of the lower arch of the screened window to west of the northern semi-circular archway.

From و آتينا موسی الكتب up to و قضينا.

(56) On the inner face of the upper arch of the screened window to north of the western archway.

From ليزدادوآ ايمانا up to ليد خل المؤمنين.

(57) On the inner face of the lower arch of the screened window to north of the western archway.

From الی بنّی اسرآئيل up to اولی بأس شديد.

(58) On the inner face of the upper arch of the screened window to south of the western archway.

From و المومنت جنت تجری up to و كان ذالك عند الله.

(59) On the inner face of the lower arch of the screened window to south of the western archway.

From فجاسوا خلال الديار up to وجعلنكم اكثر نفيرا.

(60) On the inner face of the upper arch of the screened window to west of the southern archway.

From فوزاً عظيما up to و المشركين و المشركت.

(61) On the inner face of the lower arch of the screened window to west of the southern archway.

From ان احسنم احسنتم up to وليتبروا ما علوا

(62) On the inner face of the upper arch of the screened window to east of the southern archway.

From الظآنين بالله up to عليهم ولعنهم.

(63) On the inner face of the lower arch of the screened window to east of the southern archway.

From تتبيرا up to يبشر المؤمنين الذين.

[1] *Cf.* Inscription No. (5) on Mont. No. CXI (Tomb of Jamālī), p. 92.

(64-5) On the inner face of the lower arches of the windows to south and north of the eastern archway.

Qurān, Pt. XV, Ch. 17 entitled بنیٓ اسرآئیل (The Israelites), Sec. 1, Verses 9-12, but from يعملون الصّلحت up to فضلا من ربكم و لتعلموا only.

(66) On the inner face of the upper arch of the screened window to south of the eastern archway.

From و اعد لهم جهنم up to وكان الله عزيزا حكيما.

(67) On the inner face of the upper arch of the screened window to north of the eastern archway.

From انآ ارسلنك up to بكرة و اصيلا.

No. CXVII.

(A) *QUṬB MINĀR.*

(B) In the Quṭb mosque, to north-west of the 'Alāī Gate (No. CXVI).

(C) Erroneously supposed to have been built by Pirthī Rāj Chauhān to enable his daughter to see the Jumna river before her meals, the Mīnār was erected by Quṭbu-d-Dīn Aibak and subsequent additions and alterations were made to it from time to time. Quṭbu-d-Dīn was responsible for the construction of the basement story and his son-in-law, Shamsu-d-Dīn Altamsh, for its completion about the year 1230 A. D., whereas, according to contemporary histories, the 5th or the final storey (and probably most of the 4th), were made by Fīroz Shāh Tughlaq in 1370 after the Mīnār had been damaged by an earthquake in 1369. It served as a *maznah* or tower attached to the Quṭb mosque whence the *muazzin* (public crier) called the faithful to the five daily prayers at the appointed hours.[1] It is decorated with inscriptions in embossed *Naskh* letters.

(D) Basement storey. 1st or Lowest Band.

(1) The arrangement of inscribed slabs has been so hopelessly disturbed by ignorant restorers that nothing can be said with propriety as to what particular chapter of the *Qurān* the fragmentary verses *in situ* belong to. The following words are, however, readable:

الٓمّ تلك اٰيت الكتٰب و هو العزيز . . . . على الله رزقها

(2) An inscription slab bearing a few words of historic importance inasmuch as they refer to Quṭbu-d-Dīn Aibak to whom the construction of the basement storey is assigned.

(3) Second Band.

An Arabic inscription containing the name of Muḥammad (Ghorī) bin Sām, but undated, followed by the 22nd verse of chapter 59 entitled الحشر (The Banishment). The Quranic text in the inscription opens with the words وتعالى الله الذى instead of هو الله الذى as given in the *Qurān*.

(4) Third Band.

[1] For further information about the Quṭb Mīnār *vide* Archæological Memoir No. (22) on the Quṭb, pp. 19-35; Āthāru-ṣ-Ṣanādīd, Pt. I, (Cawnpore Edition, 1904), pp. 15-20; List of Muḥammadan and Hindu Monuments in the Delhi Province, Vol. III, pp. 3-8.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the 1st six verses, *i.e.*, up to وسارت مصیرا occur.

(5) Fourth Band.

An Arabic inscription in prose containing the name of Muḥammad (Ghorī) bin Sām, but no date.

(6) Fifth Band.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only up to the end of the attributes of God.

(7) Sixth Band.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Secs. 34-5, Verses 255-60, *vide* Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32.

(8) On the entrance doorway.

(*a*) قال النبی صلی الله علیه وسلم من بنی مسجدالله تعالی بنی الله له فی الجنة بیتا مثله.[1]

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'Whoever built a mosque for the Most High Allāh got a house similar to it built for him in paradise by Allāh'."

(*b*) After the above Inscription No. 8 (*a*) there runs an historical inscription in Persian prose which records that the Mīnār having been much injured was repaired by Sulṭān Sikandar Shāh (Lodī) under the supervision of Khānzāda Fatḥ Khān, son of Masnad-i-'Ālī Khawāṣ Khān on the 1st of Rabī' II, 909 A. H. (23rd September, 1503 A. D.).

(9) Near the entrance doorway is a mutilated Persian inscription in prose containing only the name of Faẓl Abu-l-Ma'ālī but no historical association of the man with the Mīnār.

(10) Second Storey. Lower Band.

An historical epigraph in Arabic prose containing the name and praises of Iltutmish (Altamsh), the slave and successor of Quṭbu-d-Dīn Aibak.

(11) Second Storey. Upper Band.

(*a*) *Qurān*, Pt. XIII, Ch. 14 entitled ابراهیم (Abraham), Sec. 5, Verses 29-30.

(*b*) After the above Inscription No. 11 (*a*), the 9th and 10th verses of Ch. 62, entitled الجمعة (The Congregation) are inscribed, *vide* Inscription No. 93 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41[2].

(12) On the doorway in this storey is an historical inscription in Arabic prose recording the completion of the fabric under the orders of Altamsh.

(13) The Third Storey bears no religious quotation but an undated historical epigraph in Arabic prose containing the name and titles of Sulṭān Altamsh.

(14) On the doorway in the 3rd storey is another Arabic inscription in prose containing, like those noticed above, the name and titles of Altamsh, but no date.

[1] For the other traditions very similar to this, *vide* Inscriptions Nos. 1(*b*), (14) and 17(*b*) on Mont. No. CXVI ('Alāī Gate), pp. 96, 98, 99, etc.

[2] These verses suggest that the Quṭb mosque to which the Mīnār was a *mazanah* was a *Jāmi' Masjid* in those days.

(15) Near the doorway in this storey is a small inscription in Arabic prose recording the completion of the Mīnār under the supervision of one Muḥammad Amīr Koh.

(16) Fourth storey.

An Arabic inscription in prose assigning the erection of the fabric to Altamsh.

(17) Fifth Storey.

No religious inscription, but an historical epigraph in Persian prose recording the repairs to this storey executed by Fīroz Shāh Tughlaq after it had been injured by lightning in 770 A. H. (1368-9 A. D.) is to be found.

No. CXVIII.

(A) *QUṬB MOSQUE* or *MASJID QŪWATU-L-ISLĀM* (Mosque of the Might of Islām).

(B) Near the Quṭb Mīnār (No. CXVII).

(C) On the site of a demolished Hindu temple this mosque was built with materials taken from twentyseven other temples as a monument of victory in 1192 A. D. by Quṭbu-d-Dīn Aibak, the slave and Viceroy of Mu'izzu-d-Dīn Muḥammad Ghorī bin Sām.

The original mosque of Quṭbu-d-Dīn, begun in 1191 and completed in 1199 A. D., is on a raised plinth and its east and north gateways are inscribed, *vide* Inscriptions Nos. 49 (*b*), 50 and 51 (*b*) *infra*. Subsequent additions were made to it by Altamsh in 1229 A. D. and 'Alāu-d-Dīn Khaljī in 1315 A. D. but on account of the death of the latter the work had to be left incomplete.[1]

(D) Starting from the south to north the arches of the great screen bear the following inscriptions:-

1. (*a*) On the 1st half of the southern arch No. (1) of Altamsh's southern extension, in embossed *Kūfic* characters.

The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only up to انى دعوت قومى ليلاً.

(*b*) On the 2nd half of the southern arch No. (1) noticed above, in embossed *Kūfic* characters.

The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only verses 10-18, *i.e.*, from كان غفاراً يرسل up to والله انبتكم من الارض نباتاً [ثم يعيد] كم فيها.

(2) Round the southern arch No. (1) of Altamsh's southern extension, in *Naskh* letters in relief:

(*a*) First half.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only from the beginning up to فاذا جآء وعد اولهما.

(*b*) Second half.

Qurān, Pt. XV, Ch. 17 entitled بنى اسرآئيل (The Israelites), Secs. 1-2, Verses 10-12, but only from يومنون بالآخرة up to فصلنه تفصيلا. *Cf.* also Inscriptions Nos. (64-5) on Mont. No. CXVI ('Alāī Gate), p.104.

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[1] *Vide* Guide to the Quṭb by Mr. J. A. Page, Plate I—Plan showing the Original Mosque and its Subsequent Extensions.

(c) Just at the end of the above Inscription No. 2 (b) appears an historical epigraph in Arabic prose dated 627 A. H. (1229-30 A. D.) which probably refers to the construction of Altamsh's extension.

(3) The bands of the piers are inscribed with the word الملك (The King) or الله.

4. (a) On the 1st half of the arch No. (2) immediately to north of the arch No. (1) noticed above, in *Kūfic* characters in relief.

Qurān, Pt. XXII, Ch. 35 entitled فاطر (The Originator), Sec. 1, Verses 1-2, but only up to فلا مرسل له من بعده وهو and with بسم الله الرحمن الرحيم at the beginning.

(b) On the 2nd half of the above arch No. (2), in *Kūfic* letters in relief.

Qurān, Pt. XXII, Ch. 35 entitled فاطر (The Originator), Secs. 1-2, Verses 7-12, but only from آمنوا وعملوا الصلحت لهم مغفرة up to ولعلكم تشكرون.

5. (a) Between the words of the above *Kūfic* inscription No. 4 (a), in embossed *Naskh* letters.

[هو] الله الذى لا اله الا هو علم الغيب والشهادة هو الرحمن الرحيم الملك القدوس السلم المومن

up to السميع البصير الحكيم . For the attributes of God *vide* Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32.

(b) Between the words of the above *Kūfic* inscription No. 4 (b), in embossed *Naskh* characters.

The attributes of God from الغنى المغنى up to الرشيد , and after it the following inscription :—

وصلى الله على محمد وآله اجمعين وسلم تسليماً كثيراً حسبنا الله ونعم الوكيل نعم المولى ونعم النصير .

Translation.

"And may Allāh bless Muḥammad and all his family and assoil (him) abundantly! Allāh is enough for us and (He is) the Best Protector, the Best Master and the Best Helper."

6. (a) Round the Inscription No. 4 (a) on arch No. (2) noticed above, in *Naskh* letters in relief.

The same as inscription No. (38) on Mont. No. CXVI ('Alāī Gate), p. 101, but only from وسارعوا الى مغفرة up to اولئك جزآؤ هم مغفرة with بسم الله الرحمن الرحيم at the beginning.

(b) Round the Inscription No. 4 (b) noticed above, in embossed *Naskh* characters.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 15-16, Verses 145-50, but only from كثير فما وهنوا up to بل الله مولكم. *Cf.* also Inscription No. 1 (d) on Mont. No. LXIV (Nīlī Masjid), p. 62.

(7) On the arch of the recess No. (1) between the southern arches Nos. (1) and (2) of Altamsh's extension, in *Naskh* characters in relief.

Qurān, Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 14, Verse 112, but only up to لحدود الله.

(8) Inside the arched recess No. (1) noticed above, in embossed *Kūfic-Tughrā* letters, are the closing words of Verse 112 of Ch. 9 noticed above, *viz.*, [و] بشرالمؤ منين (And deliver good tidings to the believers).

(9) Above the arch of the recess No. (1) noticed above, in *Naskh* characters in relief.

قال النبی علیه السلام المسجد بیت کل تقی[1]

Translation.

"The Prophet, peace be on him, said, 'The mosque is the resort of the righteous'."

(10) Above the Inscription No. (9) in embossed *Kūfic* letters is the 1st Muslim creed.

(11) Round the arched recess No. (1) noticed above, in *Naskh* letters in relief, is the following fragmentary inscription :—

[قال النبی صلی الله علیه] وسلم من بنی مسجدابنی الله له بیتاً فی الجنه[2] وقال علیه السلام
من بسط الحصیر في المسجد صلی علیه سبعون الف ملك حتی ینقطع ذالك الحصیر[3] و قال علیه السلام
من کنس مسجداً کان له بکل کنس عتق رقبة[4] وقال علیه السلام من نور مسجداً .... لی لیلة واحدة
اعظاماً لله نور الله قبره یکون علي الصراط نور .... وغفر الله ذنوبه للسر والعلا نیة واعطاه الله اجراً ....
عشر شهید[5]

Translation.

"(The Prophet, may Allāh bless) and assoil him, said, 'He who built a mosque got a house built for him by Allāh in paradise'. And (the Prophet,) peace be on him, said, 'He who spread a mat in a mosque got seventy thousand angels to bless him till the mat was worn out'. And (the Prophet,) peace be on him, said, 'He who broomed a mosque liberated (so to say) a slave each time he swept it clean.' And (the Prophet,) peace be on him, said, 'Whoever illuminated a mosque................for a night to glorify Allāh would have his grave filled with Divine refulgence. His way (to heaven) would be lighted up................and his sins, whether overt or covert, would be forgiven by Allāh who would grant him a reward................(equivalent to that of) ten martyrs'."

(12) On the bands of the piers, in embossed *Kūfic* characters.

The same as Inscription No. (3) above.

13. (*a*) On the 1st half of the arch No. (3), *i.e.*, immediately the north wing of the arch No. (3) noticed above, in *Kūfic* characters in relief.

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[1] This tradition is not traceable in the six recognized books of *ḥadīth*.

[2] This tradition has occurred in various forms already, *vide* Inscription No. 8(*a*), footnote, on Mont. No. CXVII (Quṭb Mīnār), p. 105.

[3], [4] and [5] These traditions are not available in the authentic records of the Prophet's traditions.

The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh Tughlaq), p. 74, but only up to ومن دخله كان آمنا.

(*b*) On the 2nd half of the arch No. (3) noticed above, in *Kūfic* letters in relief.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 10-11, Verses 97-102, *vide* also Inscription No. (30) on Mont. No. CXVI ('Alāī Gate), p. 101.

14. (*a*) Round the Inscription No. 13 (*a*) and (*b*) on arch No. (3) noticed above in embossed *Naskh* characters.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 1 Verses 1-3, but only up to ان الذين كفروا with بسم الله الرحمن الرحيم at the beginning

(15) On the bands of the piers, in embossed *Kūfic* characters.

The same as Inscription No. (3) above.

(16) On the arch of the recess No. (2) between the southern arches Nos. (2) and (3) of Altamsh's extension, in embossed *Naskh* characters.

Qurān, Pt. XXVIII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verses 12-3, but only up to نصر من الله و فتح قريب.

(17) Inside the arched recess No. (2) noticed above, in *Kūfic Ṭughrā* characters in relief, are probably the closing words of Verse 13, Ch. 61, *viz.*, و بشر المؤمنين, *vide* also Inscription No. (8) *supra*.

(18) Above the arch of the recess No. (2), in embossed *Naskh* letters, is the following fragmentary tradition :—

قال عليه السلام .... عجمى (؟) لا فضل الا بالتقوى[1]

Translation.

"(The Prophet,) peace be on him, said, '................non-Arabs, none can acquire excellence except through righteousness.'"

(19) Further above the inscription No. (18) noticed above, in *Kūfic* characters in relief.

The 1st Muslim creed.

(20) Round the arched recess No. (2) in embossed *Naskh* lettering.

قال رسول الله صلى الله عليه وسلم من صلى صلوات الفجر فى الجماعة هون الله تعالى
همو [م الدنيا] و من صلى صلوات الظهر [فى الجماعة] له وسع الله الرزق و من صلى صلوات العصر[1]
[فى الجماعة] جعله الله كا ليوم ولد[2] ومن صلى صلوات المغرب فى الجماعة فكا نما تصدق ماله و نفسه[3]
...... و من صلى صلوات العشآء فى الجماعة فتبارک الله عليه قال [رسول الله] صلى الله عليه وسلم
من حافظ هذه الصلوات الخمس فى الجماعة وسع الله تعالى عليه الصراط[4]

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[1] It is not known whence the tradition has been copied and what the missing words can be. Probably it means 'Whether the Arabs or non-Arabs, none can acquire excellence except through righteousness.'

[2] The tradition under reference is not traceable in any of the authentic records of *Ḥadīth*, but the words وجه الله اليوم ولد are meaningless and, in my opinion, they should be read as جعله الله كاليوم ولد (Allāh makes him pure like when he was born).

[3] Probably the missing words were فى سبيل الله (In the way of Allāh), but they cannot be definitely inserted since the tradition is not traceable in the recognized books of *Ḥadīth*.

[4] This tradition of the Prophet also is not traceable in the recognized books of *Ḥadīth*.

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'Whoever offered his morning prayer in congregation got his (worldly) troubles removed by Allāh; and whoever offered his afternoon prayer (in congregation) got his living made plentiful by Allāh; and whoever offered his late afternoon prayer (in congregation) became (as pure) as on the day he was born; and whoever offered his evening prayer in congregation is considered as if he has given away his wealth and (even) his life (in the way of Allāh); and whoever offered his bed-time prayer in congregation received Allāh's blessing'. (The Prophet,) may Allāh bless and assoil him, said, 'Whoever observed these five prayers in congregation would have his way (to heaven) widened[1] by Allāh.'"

(21) On the broken arch No. (4) of Quṭbu-d-Dīn Aibak's original mosque immediately to north of arch No. (3) of Altamsh's extension, in embossed *Naskh* characters.

بسم الله الرحمن الرحيم قال النبى عليه السلام المساجدافنية الله وابنيته انّ الله تعالى فى
رفعها .... تبارک اهلها (؟) ....[2]

Translation.

"In the name of Allāh, the Merciful, the Compassionate. The Prophet, peace be on him, said, 'The mosques are the Divine courtyards and structures. The Most High Allāh orders their erection................ confer blessings on their inmates (?)..............."

(22) Round the inscription No. (21) noticed above on the broken arch No. (4) of Quṭbu-d-Dīn Aibak's original mosque is the following inscription, broken in several places and executed in *Naskh* characters in relief:—

Qurān, Pt. XXI, Ch. 30 entitled الروم (The Romans), Sec. 2, Verses 17-8, but only up to وعشيا وحين with بسم الله الرحمن الرحيم at the beginning. *Cf.* also Inscription No. 28 (*a*) on Mont. No. LVI (Chhoṭe Khān-kā, Gumbad), p. 54.

(23) On the screen arch No. (5) of Quṭbu-d-Dīn Aibak's original mosque immediately to north of the screen arch No. (4) noticed above, in embossed *Naskh* letters.

The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā), p. 28, but also the next verse 82 of the same chapter 17 entitled بنّی اسرآئیل (The Israelites) preceded by بسم الله الرحمن الرحيم.

(24) Round the above Inscription No. (23) on the screen arch No. (5) of Quṭbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

The 1st five verses of Ch. 48 entitled الفتح (The Victory) preceded by بسم الله الرحمن الرحيم, *vide* also Inscription No. (1) on Mont. XI (Sher Shāh's mosque), p. 6.

(25) On the great screen arch No. (6) of Quṭbu-d-Dīn Aibak's original mosque, immediately to north of the screen arch No. (5) noticed above, is a much

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[1] وسع (lit. widened) means 'made easy'.

[2] This tradition also is not available in the authentic records of *Ḥadīth* and therefore the broken and missing words in it cannot be supplied.

broken inscription consisting of the 1st six verses of Ch. 17 entitled بنی اسرآئیل (The Israelites), but only up to بامول وبنین وجعلنکم with بسم الله الرحمن الرحیم at the beginning. *Cf.* also Inscription No. (2), on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10.

(26) At the end of the above Inscription No. (25), on the south pier of the great arch is an historical epigraph recording the date (probably of its erection) 20th Zīqa'da, 594 A. H. (23rd September, 1198 A.D.).

(27) Round the Inscriptions Nos. (25) and (26) on the great screen arch No. (6) of Quṭbu-d-Dīn Aibak's original mosque, in embossed *Naskh* lettering.

Qurān, Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 1, Verses 1-14, preceded by بسم الله الرحمن الرحیم. *Cf.* also Inscription No. (89) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41.

(28) On the screen arch No. (7) of Quṭbu-d-Dīn Aibak's original mosque, immediately to north of the great screen arch No. (6) noticed above.

Qurān, Pt. XVIII, Ch. 25 entitled النور (The Light), Sec. 5, Verses 36-9, but only up to و وجد الله عنده with بسم الله الرحمن الرحیم at the beginning.

(29) Round the above Inscription No. (28) on the screen arch No. (7) of Quṭbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

Qurān, Pt. XIX, Ch. 25 entitled الفرقان (The Distinction), Sec. 6, Verses 61-7, but only up to اذآ انفقوا لم یسر فوا and with بسم الله الرحمن الرحیم at the beginning.

(30) On the screen arch No. (8) of Quṭbu-d-Dīn Aibak's original mosque immediately to north of the screen arch No. (7) noticed above, in embossed *Naskh* characters.

بسم الله الرحمن الرحیم قال النبی علیه السلام بنی الاسلام علی خمس شهادة [ان] لآ اله الا الله و[ان]
محمد رسول الله واقام الصلواة وایتآء الزکواة وصوم رمضان وحج البیت من استطاع الیه سبیلا [1] وقال النبی
علیه السلام بنی لله تعالی مساجدا [2] وقال النبی علیه السلام الدنیا مزرعة الاخرة [3] وقال النبی
علیه السلام من زار ...... المسجد فقد زار الله تعالی وحق علی المزور ان یکرم زایره والحمد لله .. ...[4]

Translation.

"In the name of Allāh, the Merciful, the Compassionate. The Prophet, peace be on him, said, 'Islam is founded on five basic principles, (*viz.*) (the creed) there is no god but Allāh, and Muḥammad is the Prophet of Allāh, the offering of prayer, the giving away of the poor-rate, the keeping of fast during the Ramaẓān, the pilgrimage to the House (of God at Mecca) enjoined on those who can afford it'. And the Prophet, peace be on him, said, 'The mosques are built for Allāh, the Most High'. And the Prophet, peace be on him, said, 'Whoever visited .... a mosque, visited, (so to say,) the Most High Allāh

[1] This tradition is narrated by Ibn-i-'Umar, *vide Al-Jāmi'u-ṣ-Ṣaghīr*, Pt. I, p. 106 (Cairo edition, 1306), but the words من استطاع الیه سبیلا are not given in it.

[2] It is doubtful whether it is at all a tradition. It is not traceable in the authentic records of *Ḥadīth*.

[3] It is a well known proverb also now-a-days.

[4] This tradition is not available in the recognized books of *Ḥadīth* and it is doubtful whether it can be classed as a tradition or *ḥadīth* at all.

(Himself), and it is incumbent on the one thus visited to bless the visitor. And all praise is due to Allāh....................."

(31) Round the above Inscription No. (30) on the screen arch No. (8) of Quṭbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 19-20, Verses 188-192, but only up to ربنا فاغفر لنا and with بسم الله الرحمن الرحيم at the beginning.

(32) The screen arch No. (9) of Altamsh's northern extension, immediately to north of the screen arch No. (8) of Quṭbu-d-Dīn Aibak's original mosque noticed above, is much stripped of its inscriptional decorations. An historical epigraph dated 620 A. H. (1223-24 A.D.) set up by Altamsh is to be seen on the arch in embossed *Naskh* characters, while the bands of its piers are inscribed with the words الملك and الله already noticed under Inscription No. (3) above.

(33) On the arch of the recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh's northern extension, in *Naskh* letters in relief.

The same as Inscription No. 21 (*a*) on Mont. No. XI (Sher Shāh's mosque), p. 8, without بسم الله الرحمن الرحيم but only the 17th verse, *i.e.*, from شهدالله up to هوالعزيز الحكيم.

(34) Inside the arched recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh's northern extension, are the words يا الله repeated twice in *Kūfic Tughrā* letters in relief.

(35) Above the arch of the recess No. (3) noticed above, in embossed *Naskh* characters, is the 1st Muslim creed repeated twice.

(36) Round the arched recess No. (3) noticed above, in *Naskh* letters in relief.

Qurān, Pt. XXII, Ch. 33 entitled الحزاب (The Allies), Secs. 5-6, Verses 40-44.

(37) Immediately to south of the arched recess No. (3) noticed above, in embossed *Naskh* characters.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمٰن (The Beneficent), Sec. 1, Verses 1-13, preceded by بسم الله الرحمن الرحيم. *Cf.* also Inscription No. (65) on Mont. No. XLV (Barā Gumbad mosque), pp. 39-40.

(38) Immediately to south of the above Inscription No. (37) in *Kūfic* characters in relief.

The same as Inscription No. 3(*a*) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95, but preceded by بسم الله الرحمن الرحيم instead of قال الله تعالى and only from انما يعمر مسٰجد الله up to من آمن با لله. *Cf.* also Inscription No. (2) on Mont. No. CVIII (Tomb of Sulṭān Gharī), pp. 89-90.

(39) Immediately to north of the arched recess No. (3) noticed above, in embossed *Naskh* letters.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 2, Verses 15-16, *vide* also Inscription No. (1) on Mont. No. XI, (Sher Shāh's mosque) p. 6.

(40) Immediately to north of the above Inscription No. (39), in *Kūfic* characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled یٰسٓ (Yāsīn), Sec. 2, Verses 13-8, but only from مثلا اصحب القرية up to وليمسنكم منا عذاب.

(41) On the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamsh's northern extension, in embossed *Naskh* letters.

Qurān, Pt. XXX, Ch. 112 entitled الخلاص (The Unity), Verses 1-4, but without بسم الله الرحمن الرحيم. *Cf.* also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7, etc.

(42) Inside the arched recess No. (4) noticed above, in *Kūfic Tughrā* letters in relief.

The same as Inscription No. (34) above.

(43) Above the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamsh's northern extension, there appears the 1st Muslim creed, both in *Kūfic* and *Tughrā* characters in relief.

(44) Round the arched recess No. (4) noticed above, in embossed *Naskh* letters.

The same as Inscription No. (36) round the arched recess No. (3) noticed above, but in a more mutilated condition.

(45) Immediately to south of the last arched recess No. (4) noticed above, in *Naskh* letters in relief.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 1, Verses 1-5, but only up to جنت تجري من تحتها الانهار with بسم الله الرحمن الرحيم at the beginning. *Cf.* also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(46) Immediately to south of the above Inscription No. (45), in *Kūfic* characters in relief.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque) p. 7, but only up to ام لم تنذرهم لا in the 10th verse.

(47) Immediately to north of the last arched recess No. (4) noticed above, in embossed *Naskh* characters.

Qurān, Pt. XXIX, Ch. 67, entitled الملك (The Kingdom), Secs. 1-2, Verses 10-15, but only from ما كنا فیؔ اصحب السعير up to و اليه النشور, *vide* also Inscription No. 3(*a*) on Mont. No. XXXV (Tomb of Atgah Khān), p. 23.

(48) On the bands of the piers of the last screen arch, in embossed *Kūfic* letters.

The same as Inscription No. (3) noticed above.

(49) Above the inner lintel of the eastern entrance to Quṭbu-d-Dīn's original mosque, in *Naskh* letters in relief.

(*a*) *Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 10, Verses 91-2, but without being preceded by بسم الله الرحمن الرحيم.

(*b*) After the above verses there appears an historical epigraph in Persian prose, executed in embossed *Naskh* characters, assigning the erection of the Jāmi' Masjid in 587 A. H. (1191 A.D.) to Amīr Quṭbu-d-Dīn Aibak, who having conquered the fort got it built out of the materials of twenty-seven demolished Hindū temples on each of which twenty lakhs of *Dehlīwāls* had been spent.

(50) On the arch tympanum of the eastern entrance to Quṭbu-d-Dīn Aibak's original mosque is another historical inscription in Persian prose, written in *Naskh* letters in relief, containing the name of Quṭbu-d-Dīn Aibak as the founder of the mosque, but no date.

(51) On the arch tympanum of the northern entrance to Quṭbu-d-Dīn Aibak's original mosque, in embossed *Naskh* characters.

(*a*) *Qurān*, Pt. XI, Ch. 10 entitled يونس (Jonah), Sec. 3, Verse 26, but without بسم الله الرحمن الرحيم at the beginning.

(*b*) After the above Inscription No. 51 (*a*) there runs an Arabic epigraph in prose recording that the mosque was built by order of Mui'zu-d-Dīn Muḥammad (Ghorī)-bin-Sām in 592 A. H. (1195-6 A.D.).

No. CXIX.

(A) *TOMB OF ALTAMSH.*

(B) To west of the Quṭb mosque (No. CXVIII).

(C) Shamsu-d-Dīn Iyaltitmish or Iltutmish, better known as Altamish or Altamsh, was a slave and son-in-law of Quṭbu-d-Dīn Aibak. He reigned successfully for 26 years (1211-36 A.D.) and lies buried in the centre of the tomb which was probably built during his lifetime.

(D) *a.* Exterior.

(1) Round the inner arch of the southern entrance to tomb chamber, in *Naskh* characters in relief.

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque) p. 8.

(2) Above the inner arch of the southern entrance to tomb chamber, in embossed *Kūfic* characters.

Qurān, Pt. XXX, Ch. 108 entitled الكوثر (The Abundance), Verses 1-3 preceded by بسم الله الرحمن الرحيم.

(3) On the outer arch of the southern entrance to tomb chamber, in *Naskh* characters in relief.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Beneficent), Sec. 1, Verses 1-11, preceded by بسم الله الرحمن الرحيم. *vide* also Inscription No. (65) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 39-40, etc.

(4) The bands of the carved pillars supporting the outer arch on the south are inscribed with the word الله in *Kūfic* letters in relief.

(5) Round the inner arch of the eastern entrance to tomb chamber, in embossed *Naskh* characters.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 1, Verses 1-5, preceded by بسم الله الرحمن الرحيم. *Cf.* also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(6) Above the inner arch of the eastern entrance to tomb chamber, in *Kūfic* letters in relief.

Ch. 97 entitled القدر (The Majesty), Verses 1-3, but only up to خير (ليلة القدر), *vide* also Inscription No. 7 (*c*) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.

(7) On the outer arch of the eastern entrance to tomb chamber, in *Naskh* characters in relief.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only from سبحٰن الذی اسری up to و لتعلن علواً کبیرا.

(8) On the bands of the carved pillars supporting the outer arch on the east.

The same as Inscription No. (4) noticed above.

(9) Round the inner arch of the northern entrance to tomb chamber, in embossed *Naskh* characters.

The same as Inscription No. (27) on Mont. No. CXVIII (Quṭb mosque), p. 111.

(10) Above the inner arch of the northern entrance to tomb chamber, in *Kūfic* letters in relief.

Qurān, Ch. 112 entitled الاخلاص (The Unity.), Verses 1-4, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(11) On the outer arch of the northern entrance to tomb chamber, in *Naskh* letters in relief.

The same as Inscription No. 1 (*a*) on Mont. No. CXVIII (Quṭb mosque) p. 106, but some of the inscription slabs having disappeared the text is preserved only from بسم الله الرحمن الرحیم انآ ارسلنا نوحاً up to عذاب الیم قال and from الیٓ اجل مسمی up to قومي لیلا و نهارا.

(12) On the bands of the carved pillars supporting the outer arch on the north, in embossed *Kūfic* letters.

The same as Inscription No. (4) noticed above.

(13) Inside the inner central marble *miḥrāb* in the west wall, in embossed *Kūfic Tughrā* characters, there appear only بسم الله الرحمن الرحیم.

(14) On the arch of the inner *miḥrāb* in the west wall, in *Naskh* letters in relief.

Qurān, Pt. XXVIII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verse 12. *Cf.* also Inscription No. (16) on Mont. No. CXVIII (Quṭb mosque), p. 109.

(15) Above the arch of the inner *miḥrāb* in the west wall, in *Naskh* letters in relief.

Qurān, Pt. XXVII, Ch. 56 entitled الواقعة (The Great Event), Sec. 3, Verses 77-80, *vide* also Inscription No. (31), on Mont. No. XLV (Baṛā Gumbad mosque), p. 37.

(16) Round the inner *miḥrāb*, in *Kūfic* letters in relief.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh's mosque), p. 8, but from ان الذین آمنوا up to لنفد البحر قبل ان تنفد only with بسم الله الرحمن الرحیم at the beginning.

(17) Above the semi-circular band inside the *miḥrāb*, in *Kūfic Tughrā* characters.

The same as Inscription No. (13) noticed above.

(18) On the arch of the central *miḥrāb*, in embossed *Naskh* characters.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 38.

(19) On a band above the *miḥrāb* proper, in *Naskh* letters in relief.

لا اله الا الله الملك الحق المبين لا اله الا الله محمد الرسول الله صادق و امين

Translation.

"There is no god but Allāh, the King, the Truth, the Manifest. There is no god but Allāh, Muḥammad is the Prophet of Allāh, the truthful and trusty." *Cf.* also Inscription No. (3) on Mont. No. CVIII (Tomb of Sulṭān Ghārī), p. 90, etc.

(20) Above the Inscription No. (19), in *Kūfic* characters in relief.

Qurān, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 19, Verses 155-6, but only from الصّبرين الذين up to انّا اليه راجعون.

(21) Round the central marble *miḥrāb*, in embossed *Naskh* characters.

Qurān, Pt. XVI, Ch. 20 entitled طه (Ṭā Hā), Sec. 1, Verses 1-12, *vide* also Inscription No. 5 (*a*) on Mont. No. CXIV (Tomb of Muḥammad Qulī Khān), p. 95.

(22) Round the upper red sandstone arch of the central *miḥrāb* in the west wall, in embossed *Naskh* characters.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-6, *vide* also Inscription No. 32 (*a*) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), pp. 54-55.

(23) Immediately underneath the arched window in the west wall, in *Kūfic* characters in relief.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 38, Verses 278-9, but only up to فان لم تفعلوا.

(24) Inside the arched recess to south of the principal *miḥrāb*, the 1st Muslim creed is inscribed in *Naskh* letters.

(25) Round the inner arched recess is the آية الكرسى or Throne Verse in embossed *Naskh* characters. *Cf.* also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(26) Above the inner arched recess noticed above the 1st Muslim creed is inscribed in *Kūfic Tughrā* characters in relief.

(27) On the arch of the above recess to south of the principal *miḥrāb*, in *Naskh* letters in relief.

Qurān, Pt. XIV, Ch. 16 entitled النحل (The Bee), Sec. 16, Verses 120-3.

(28) On a band above the arched recess, in embossed *Naskh* letters.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 19, Verse 184.

(29) Round the arched recess to south of the *miḥrāb* proper in the west wall in *Naskh* characters in relief.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only from المجيب الواسع up to و هوالسميع البصير and also after الولى الحميد the following attributes of God are omitted :—

المحصى المبدئ المعيد

(30) Further above the arched recess to south of the *miḥrāb* proper, in *Kūfic* letters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verse 8, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(31) On a band in the south wall to west of the southern arched entrance to tomb chamber, in *Kūfic* characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verse 9, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(32) Round the southern arched entrance, in embossed *Naskh* letters.

(*a*) *Qurān*, Pt. III, Ch. 2 entitled البقرہ (The Cow), Sec. 40, Verse 284.

(*b*) After the above Inscription No. 32 (*a*).

The same as Inscription No. 117 (*a*) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but without بسم اللہ الرحمن الرحیم.

(33) On a band above the southern arched entrance to tomb chamber, in *Kūfic* characters in relief.

The 4th verse of Ch. 71 entitled نوح (Noah), but only from يغفر لكم من up to لو كنتم, *vide* Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(34) On a band in the south wall to east of the southern arched entrance to tomb chamber, in embossed *Kūfic* letters.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verses 10-11, but only up to انما تنذر. *Cf.* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(35) On a band in the east wall to south of the eastern arched entrance to tomb chamber, in *Kūfic* characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verse 11 (continued from Inscription No. (34) above, *i.e.*, from من اتبع الذكر up to واجر كريم.

(36) Round the eastern arched entrance to tomb chamber, in embossed *Naskh* lettering.

Qurān, Pt. VIII, Ch. 6 entitled الانعام (The Cattle), Sec. 20, Verses 162-6, *vide* also Inscription No. (44) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(37) On a band above the eastern arched entrance to tomb chamber, in *Kūfic* letters in relief.

Qurān, Pt. XXIX, Ch. 71 entitled نوح (Noah), Sec. 1, Verses 5-7, but only up to وانى كلما دعوتهم , *vide* also Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(38) On a band in the east wall, to north of the eastern arched entrance in embossed *Kūfic* characters.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verses 1-2, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(39) On a band in the north wall, to east of the northern arched entrance in *Kūfic* letters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يٰسٓ (Yāsīn), Sec. 1, Verses 3-4, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(40) Round the northern arched entrance to tomb chamber, in embossed *Naskh* characters.

The same as Inscriptions Nos. (89) and (92) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, but without being preceded by بسم الله الرحمن الرحيم and only from ولقد خلقنا الانسان من سلالة up to على نها [ب به] لقادرون.

(41) On a band above the northern arched entrance to tomb chamber, in *Kūfic* characters in relief.

The rest of the 7th verse of Ch. 71 entitled نوح (Noah), continued from Inscription No. (37) *supra*, *i.e.*, from لتغفر لهم جعلوا up to اصروا واستكبروا استكبارا.

(42) On a band in the north wall, to west of the northern arched entrance to tomb chamber, in *Kūfic* characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يس (Yāsīn), Sec. 1, Verses 5-6, but only up to ما انذر آباؤهم. *Cf.* Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(43) Inside the arched recess to north of the principal *miḥrāb* in the west wall, in embossed *Naskh* letters.

The same as Inscription No. (4) on Mont. No. CIX (Mosque attached to tomb of Sulṭān Ghārī), p. 91, but only up to بغيا بينهم و من يكفر.

(44) Above the Inscription No. (43), in *Kūfic Tughrā* characters, is the phrase الملك لله .

(45) On the arch of the recess to north of the principal *miḥrāb* in the west wall, in embossed *Naskh* lettering.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but without بسم الله الرحمن الرحيم and only from قل اللهم مالك الملك up to كل شي قدير.

(46) On a band above the arched recess to north of the principal *miḥrāb*. in the west wall, in embossed *Naskh* characters.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Beneficent), Sec. 2, Verses 26-7, *vide* Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15, etc. The verses are preceded by the following words :—

قال الله تعالى فى محكم كتبه

Translation.

"The Most High Allāh said in His decisive book."

(47) On a band above the Inscription No. (46) noticed above, in *Kūfic* characters in relief.

The first verse of Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to من خشية الله.

(48) Round the arched recess to north of the principal *miḥrāb* in the west wall, in *Naskh* lettering in relief.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but after the phrase هو الرحمن الرحيم the inscription contains the attributes of God from الملك القدوس السلم up to المذل السميع البصير and then from العدل up to الجليل الكريم الرقيب .

(49) On a band further above the arched recess to north of the principal *miḥrāb*, in *Kūfic* characters in erlief.

Qurān, Pt. XXII, Ch. 36 entitled یسٓ (Yāsīn), Sec. 1, Verses 6-7, but only from فهم غفلون up to فهم لا یؤمنون . For a continuation of the 6th verse, *vide* Inscription No. (42) *supra*.

(50) On the octagonal frieze, in *Naskh* lettering in relief.

Qurān, Pt. XXIX, Ch. 67 entitled الملک (The Kingdom), up to the end. *Cf.* Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6, Inscriptions Nos. 5 (*a*) and 7 (*a*) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24, etc.

(51) On the fragment of the dome *in situ*, in embossed *Naskh* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only from وتعز من تشاء up to من العنی و ترزق .

(52) On the west face of the platform of Altamsh's grave, in *Naskh* characters in relief.

Qurān, Pt. XXVII, Ch. 56 entitled الواقعه (The Great Event), Sec. 1, Verses 10-8, but from والسبقون السبقون up to اباریق و کاس only.

(53) On the north face of the platform of Altamsh's grave, in embossed *Naskh* letters.

Continued from the above Inscription No. (52), *i.e.*, Ch. 56, Verses 18-23, but from من معین لا یصدعون up to حورعین کامثال only.

(54) On the east face of the platform of Altamsh's grave, in *Naskh* lettering n relief.

Continued from the above Inscription No. (53), *i.e.*, Ch. 56, Verses 23-8, but from اللؤلؤ المکنون up to و اصحٰب الیمین ما.

(55) The stones heaped up outside the southern archway of the tomb of Altamsh are inscribed with the word الملک (The King) in embossed *Kūfic* letters.

No. CXX.

(A) *TRIPOLIĀ* (Triple Gateways).

(B) In village Gur-ki-Sarai there are two gateways facing each other, known as Tripoliā Darwāza. Through one of them runs the Delhi-Karnal road while the other is situated just off the road to the east.

(C) Erected in 1141 A. H. (1728-9 A.D.) during the reign of Emperor Muḥammad Shāh by his *Nāẓir* Maḥaldār Khān, the gates look like entrances to a walled enclosure wherein bazars were held.

(D) There is no religious inscription anywhere, but a two-lined historical epigraph in Persian verse executed in *Nasta'līq* characters appears over the central entrances of both the gateways recording the erection of a road market and tripolia by Maḥaldār Khān, Nāẓir, in 1141 A. H. (1728-9 A.D.).

No. CXXI.

(A) *QUDSIYA BĀGH MOSQUE.*

(B) In the garden known as the Qudsiya Bāgh.

(C) Built by Nawwāb Qudsiya Begam, originally a dancing girl, who entered the *ḥaram* of Emperor Muḥammad Shāh and became the mother of Emperor Aḥmad Shāh (1748-54). It was subsequently repaired in 1249 A. H. (1833-4 A.D.) in the reign of Bahādur Shāh II.

(D) The mosque contains no religious inscription and the only epigraph it bears is on a marble slab built into the northern wall of the prayer chamber recording the date of its repairs 1249 A. H. (1833-4 A.D.) and the *nom de guerre* 'Ẓafar' of Bahādur Shāh II, the composer of the chronogram.

No. CXXII.

(A) *PĪRGHĀIB* (Vanished Saint).

(B) On the ridge, near Banjāroṇwālī Bāolī.

(C) The monument dates from the time of Fīroz Shāh Tughlaq and is probably a remnant of Kushak-i-Shikār (Hunting Palace) or Qaṣr-i-Jahān Numā (World-showing Palace) referred to in histories.

Tradition, however, asserts that the room containing a cenotaph in the northern apartment of the building was the *chillagāh* (place of worship) of a saint who being disgusted with the frequent visits of the people of the world asking for his blessings vanished all of a sudden from their midst; hence the name Pīrghāib (Vanished Saint). It is curious that the above mentioned grave is placed, unlike the Muslim graves, west to east, probably because it simply marks the spot of the saint's *chillagāh* and does not contain his remains.

(D) Inside the *chillagāh* there are two circular medallions inscribed with the phrase حسبی الله in *Naskh* letters while there are very faint indications of الله and سبحان الله and the rapid peeling off of plaster and liberal coatings of whitewash are doing them considerable damage.

No. CXXIII.

(A) *TOMB OF MAKHDŪM SHĀH 'ĀLAM.*

(B) In village Wazirabad near the old Lodī bridge.

(C) Nothing is known about the saint, locally known as Makhdūm Ṣāḥib, who lies buried here but the style of the building appears to be of the Tughlaq period.

(D) The only inscription it bears is an evidently modern one engraved on a red sandstone slab fixed at the head of the grave to a small pillar made of bricks and lime plaster. It records the name of the saint only.

No. CXXIV.

(A) *MOSQUE.*

(B) To west of the tomb of Makhdūm Shāh 'Ālam (No. CXXIII).

(C) *Vide* note (C) on the tomb of Makhdūm Shāh 'Ālam *supra.*

(D) (1) The gateway which shows signs of former inscriptional decoration now bears only a small circular medallion inscribed with the phrase سبحان الله while the façade of the mosque is ornamented with circular discs bearing

the 1st Muslim creed or the word الله . The inner bay of the prayer chamber also contains circular medallions inscribed with one or the other of the following phrases :—

الملك لله - الحمد لله - الفتاح - سبحان الله - حسبی الله

(2) On the arch of the principal *miḥrāb*, in *Naskh* characters incised in plaster.

آية الكرسى or Throne Verse preceded by بسم الله الرحمن الرحيم , but only up to ولا يؤده. *Cf.* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(3) At the centre of the intrados of the dome is a fragmentary inscription which reads as follows :—

بسم الله الرحمن الرحيم . . . . . حسبی الله و نعم الوكيل

Translation.

"In the name of Allāh, the Merciful, the Compassionate..................
Allāh is enough for me and (He is) the Best Protector."

(a) Index of Quranic verses.

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17: 1-5	Quṭb Mosque . . .	1191	*Naskh* characters.	47, 106
17: 1-6	Quṭb Mosque	1191	Do.	47, 111
17: 1-8	(1) Khairu-l-Manāzil Mosque .	1561-62	Do.	47, 10
	(2) Tomb of Muḥammad Qulī khān.	Mughal	Do.	47, 95, 96
17: 1-12	'Alāī Gate	1311	Do.	47, 103-04
17: 7-10	'Alāī Gate	1311	Do.	47, 100
17: 10-12	Quṭb Mosque . . .	1191	Do.	47, 106
17: 23-24	Baṛā Gumbad Mosque . .	1494	Do.	47, 39
17: 78-81	Tomb of Haẓrat Niẓāmu-d-Dīn Auliyā.	1562-63	Do.	47, 28
17: 78-82	Quṭb Mosque . . .	1191	Do.	47, 110
17: 78-84	(1) Baṛā Gumbad Mosque . .	1494	Do.	47, 45
	(2) Muḥammadīwālī Masjid . .	Paṭhān	Do.	47, 65
17: 111	Baṛā Gumbad Mosque . .	1494	Do.	47, 40
18: 1-9	Tomb of Muḥammad Qulī Khān.	Mughal	Do.	47, 95
18: 107-09	(1) Muḥammadīwālī Masjid . .	Paṭhān	Do.	47, 66
	(2) Tomb of Altamsh . . .	About 1233	*Kūfic* letters.	47, 115
18: 107-10	(1) Sher Shāh's Mosque . .	1541-42	*Naskh* characters.	47, 8
	(2) Masjid Kālūsarāi . . .	Tughlaq	Do.	47, 84
	(3) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 54
	(4) Mosque of Jamālī . . .	1528-29	Do.	47, 94
19: 1-8	Tomb of Muḥammad Qulī Khān.	Mughal	Do.	47, 95
20: 1-10	Tomb of Muḥammad Qulī Khān.	Mughal	Do.	47, 95
20: 1-12	Tomb of Altamsh . . .	About 1233	Do.	47, 116
21: 87	Baṛā Gumbad Mosque . .	1494	Do.	47, 36
21: 87-88	(1) Baṛā Gumbad Mosque . .	1494	Do.	47, 41
	(2) Tomb of Mubārak Shāh . .	1434	Do.	47, 57
21: 87-89	Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 55
21: 80-90	Muḥammadīwālī Masjid .	Paṭhān	Do.	47, 68
21: 101-03	Baṛā Gumbad Mosque . .	1494	Do.	47, 38
22: 77	Unknown grave in Tomb of Emperor Muḥammad Shāh.	About 1748	Do.	47, 30
23: 1-14	(1) Quṭb Mosque . . .	1191	Do.	47, 111

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36:	1-10	Quṭb Mosque	1191	*Kūfic* letters.	47, 113
36:	1-11	Tomb of Altamsh	About 1233	Do.	47, 117-18, 119
36:	1-12	Sher Shāh's Mosque	1541-42	*Naskh* letters.	47, 7
36:	1-19	(1) Tomb of Sikandar Lodī	1517-18	Do.	47, 47
		(2) Baṛā Gumbad Mosque	1494	Do.	47, 39
36:	13-18	Quṭb Mosque	1191	*Kūfic* letters.	47, 113
36:	36-38	Baṛā Gumbad Mosque	1494	*Naskh* characters.	47, 36, 37
36:	37	Baṛā Gumbad Mosque	1494	Do.	47, 36, 41
37:	139-44	(1) Baṛā Gumbad Mosque	1494	Do.	47, 39
		(2) Chhoṭe Khān-kā-Gumbad	Lodī	Do.	47, 55
37:	177-82	(1) Baṛā Gumbad	Lodī (about 1494)	Do.	47, 32
		(2) Nīlī Chhatrī	Mughal	Do.	47, 15
37:	180-82	(1) Nīlī Chhatrī	Mughal	Do.	47, 15
		(2) Tomb of Atgah Khān	1566-67	Do.	47, 24
		(3) Baṛā Gumbad Mosque	1494	Do.	47, 45
		(4) Mosque of Makhdūm Ṣāḥib	Paṭhān	Do.	47, 64
		(5) Muḥammadīwālī Masjid	Do.	Do.	47, 66
		(6) Mosque of Jamālī Kamālī	1528-29	Do.	47, 95
38:	50-54	'Alāī Gate	1311	Do.	47, 100
38:	86-88	(1) Baṛā Gumbad	Lodī (about 1494)	Do.	47, 32
		(2) Baṛā Gumbad Mosque	1494	Do.	47, 38
39:	36-38	(1) Baṛā Gumbad Mosque	1494	Do.	47, 38
		(2) Chhoṭe Khān-kā-Gumbad	Lodī	Do.	47, 55
39:	53	(1) Jāmi' Masjid	1650	Do.	47, 4
		(2) Grave of Muḥammad Shāh's wife in the tomb of Emperor Muḥammad Shāh.	Mughal (18th century)	Do.	47, 30
		(3) Unknown grave in the tomb of Muḥammad Shāh.	Mughal (18th century)	Do.	47, 30
39:	53-54	(1) Baṛā Gumbad Mosque	1494	Do.	47, 42
		(2) Chhoṭe Khān-kā-Gumbad	Lodī	Do.	47, 53
39:	53-55	Chhoṭe Khān-kā-Gumbad	Lodī	Do.	47, 53
40:	16	Baṛā Gumbad Mosque	1494	Do.	47, 39
41:	30-33	Baṛā Gumbad Mosque	1494	Do.	47, 42

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73:	1-20	(1) Sher Shāh's Mosque . .	1541-42	*Naskh* letters.	47, 6
		(2) Baṛā Batāshewālā Maḥal .	1603-04	Do.	47, 11
		(3) Baṛā Gumbad Mosque . .	1494	Do.	47, 34
		(4) Chhota Batashewālā Maḥal .	Mughal	Do.	47, 11
73:	16	Moṭh-kī-Masjid . . .	Lodī	Do.	47, 61
78:	1-40	Baṛā Gumbad Mosque . .	1494	Do.	47, 36
79:	1-46	Baṛā Gumbad Mosque . .	1494	Do.	47, 36
87:	1-7	Masjid Kālūsarāi . . .	Tughlaq	Do.	47, 84
91:	1-9	Tomb of Atgah Khān . .	1566-67	Do.	47, 25
93:	1-8	Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 52
94:	1-8	(1) Baṛā Gumbad Mosque . .	1494	Do.	47, 46
		(2) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 52
97:	1-3	Tomb of Altamsh . . .	About 1233	*Kūfic* letters.	47, 114
97:	1-5	(1) Tomb of Atgah Khān . .	1566-67	*Naskh* letters.	47, 24
		(2) Baṛā Gumbad Mosque . .	1494	Do.	47, 46
		(3) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 52
		(4) Tomb of Fīroz Shāh . .	About 1388-89	Do.	47, 76
98:	1-7	Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 53
105:	1-5	(1) Sher Shāh's Mosque . .	1541-42	Do.	47, 8
		(2) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 53
106:	1-4	Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 53
107:	1-7	Sher Shāh's Mosque . .	1541-42	Do.	47, 6
108:	1-3	(1) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 53
		(2) Tomb of Altamsh . . .	About 1233	*Kūfic* letters.	47, 114
		(3) Tomb of Fīroz Shāh . .	About 1388-89	*Naskh* letters.	47, 76
109:	1-6	(1) Sher Shāh's Mosque . .	1541-42	Do.	47, 8
		(2) Mosque of Bastī . .	Lodī	Do.	47, 48
		(3) Tomb of Fīroz Shāh . .	About 1388-89	Do.	47, 76
		(4) Tomb of Bahlol Lodī . .	1489	Do.	47, 70
112:	1-4	(1) Sher Shāh's Mosque . .	1541-42	Do.	47, 7, 8
		(2) Tomb of Khān-i-Khānān . .	1626-27	Do.	47, 21
		(3) Baṛā Gumbad Mosque . .	1494	Do.	47, 34, 42
		(4) Mosque of Bastī . . .	Lodī	Do	47, 48
		(5) Chhoṭe Khān-kā-Gumbad .	Lodī	Do.	47, 53

(b) *Index of religious texts other than the Quranic verses.*

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
Various *darūds*—*contd.*	(7) Muḥammadīwālī Masjid .	Paṭhān	*Naskh* letters.	47, 67
حسبنا الله و نعم الوكيل نعم المولى و نعم النصير	(1) Tomb of Bahlol Shāh Lodī .	1489	Do.	47, 71
	(2) Quṭb Mosque . . .	1191	Do.	47, 107
حسبى الله و نعم الوكيل	Mosque of Makhdūm Shāh 'Ālam.	Tughlaq	Do.	47, 121
حسبنا الله	Tomb of Bahlol Lodī . .	1489	Do.	47, 71
دعاء استغفار	Bāgh-i-'Ālam-kā-Gumbad .	1501	Do.	47, 79
Various prayers	(1) Baṛā Gumbad Mosque . . .	1494	Do. Cf. also Inscriptions Nos. 105(*a*), 106 (*a*), etc.	47, 43
	(2) Bāgh-i-'Ālam-kā-Gumbad .	1501	Do. Cf. also Inscriptions Nos. (2), etc.	47, 79
يا الله or الله	Almost all Tombs and Mosques cited in this Memoir.	....	*Naskh*, but in *Kūfic* *Tughrā* letters in Quṭb Mosque and in *Kūfic* letters in Mosque of Sulṭān Ghārī and tomb of Altamsh.	...
هو الحى الذي لايموت	(1) Grave of Mirzā 'Azīz in Chaunsaṭh Khambā.	1623-24	*Naskh* characters.	47, 22
	(2) Tomb of Atgah Khān . .	1566-67	Do.	47, 25
	(3) Tomb of Najaf Khān . .	1782	Do.	47, 50
هو الحى لايموت	Grave of Fāṭima, daughter of Najaf Khān.	1820-21	Do.	47, 50
هو الله	(1) Tomb of Haẓrat Niẓāmu-d-Dīn Auliyā.	1562-63	Do.	47, 28
	(2) Grave of Akbar Shāh II . .	1837	Do.	47, 88
هو العلى الاكبر	Grave of Akbar Shāh II . .	1837	Do.	47, 88
الله اكبر	(1) Tomb of Haẓrat Niẓāmu-d-Dīn Auliyā.	1562-63	Do.	47, 28
	(2) Tomb of Imām Ẓāmin . .	1537-38	Do.	47, 96
هو الحى الغنى لا اله الا هو	Baṛā Gumbad Mosque . .	1494	Do.	47, 38
لا اله الا الله الحى القيوم	Tomb of Mubārak Shāh . .	1434	Do	47, 58
هو العفو الغفور و يجعل الله الجنة مثواه هو الغفار	Grave of Shāh 'Ālam II . .	1806-07	Do.	47, 87

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
لاحول ولاقوة الا بالله العلى العظيم	Kāle Khān-kā-Gumbad . .	Lodi	*Naskh* letters.	47, 56
كلمه تنزيه اعنى سبحان ذى الملك والملكوت الخ	Baṛā Gumbad Mosque .	1494	Do.	47, 42
سبحان الله بحمده كثيرا	Tomb of Mubārak Shāh . .	1434	Do.	47, 57
يا ستار	Nilā Gumbad	1624-25	Do.	47, 18
يا حافظ	(1) Nīli Masjid in Humāyūn's Tomb.	Early Mughal	*Tughrā* letters.	47, 17
	(2) Tomb of Khān-i-Khānān . .	1626-27	Do.	47, 20
يا بدوح	(1) Baṛā Batāshewālā Mahal .	1603-04	*Naskh* letters.	47, 14
	(2) Manhārīwālā Gumbad . .	Mughal	Do.	47, 11
	(3) Lakkarwālā Gumbad . .	Mughal	Do.	47, 13
	(4) Baṛā Gumbad Mosque . .	1494	Do.	47, 38, 41
	(5) Tomb of Adham Khān . .	Mughal (about 1568)	Do.	47, 85

(c) *Sayings, Mottos and Traditions.*

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
عجلوا الصلوة قبل الفوت و عجلوا التوبة قبل الموت	Nameless Mosque in Sarai Azimganj (No. 16).	Mughal	Do.	47, 10
من بنى لله مسجداً بنى الله له بيتاً مثله فى الجنة	(1) Baṛā Gumbad Mosque . .	1494	Do.	47, 33, 42
	(2) 'Alāi Gate	1311	Do., but in some places مثله instead of بيتاً is to be seen.	47, 96, 98, 99, 100, 192
	(3) Quṭb Minār	About 1230	Do. Text slightly different.	47, 106
	(4) Quṭb Mosque . . .	1191	Do.	47, 108
قال النبى صلى الله عليه وسلم لااله الاالله انى رسول الله	Kāle Khān-kā Gumbad . .	Lodi	Do.	47, 56
الصلوة التحية الدعاء لا ترد بين الاذان والاقامة	'Alāi Gate . . .	1311	Do.	47, 97

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
مفتاح الجنة الصلوٰة	'Alāī Gate	1311	*Naskh* letters. *Cf.* also Inscription No. (41) on lower arch containing الفتاح instead of مفتاح.	47, 97, 102
صلوٰة الجماعة تزيد على صلوٰة الفذ خمس وعشرين درجة	'Alāī Gate	1311	Do.	47, 98
احب البلاد الى الله مساجدها و ابغض البلاد الى الله اسواقها	'Alāī Gate	1311	Do.	47, 98
جنبوا مساجدنا غلمانكم و مجانينكم وسل سيوفكم و رفع اصواتكم و اقامة حدودكم وبيعكم و شراءكم و جمروها يوم بجمعكم	'Alāī Gate	1311	Do.	47, 101
افضل عبادة امتى قراة القرآن	'Alāī Gate	1311	Do.	47, 101
المسجد بيت كل تقي	Quṭb Mosque . .	1191	Do.	47, 108
من بسط الحصير فى المسجد يصلى عليه سبعون الف ملك حتى ينقطع ذالك الحصير	Quṭb Mosque . . .	1191	Do.	47, 108
من كنس مسجداً كان له بكل كنس عتق رقبه	Quṭb Mosque . . .	1191	Do.	47, 108
من نور مسجداً . . . . لى ليلة واحدة اعطاه الله نور الله قبره يكون على الصراط نور . . . . و غفرالله ذنوبه للسر و العلانية و اعطاه الله اجراً . . . . عشر شهيد	Quṭb Mosque . . .	1191	Do.	47, 108

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
. . . . عجمی (؟) لافضل الا بالتقوی	Quṭb Mosque . . .	1191	*Naskh* letters.	47, 109
من صلی صلواة الفجر فی الجماعة هون الله تعالی هنو (م الدنيا) من صلی صلواة الظهر [فی الجماعة] له وسع الله الرزق و من صلی صلواة العصر [فی الجماعة] جعله الله كا ليوم ولد و من صلی صلواة المغرب فی الجماعة فكانما تصدق ما له و نفسه [فی سبيل الله] و من صلی صلوة العشا فی الجماعة فتبارک الله عليه	Quṭb Mosque . . .	1191	Do.	47, 109
من حافظ هذا الصلواة الخمس فی الجماعة وسع الله تعالی عليه الصراط	Quṭb Mosque . . .	1191	Do.	47, 109
اللهم اغفرلي و ارحمنی و الحقنی بالرفيق الاعلی	(1) Nīlī Masjid within the enclosure of Humāyūn's Tomb.	Mughal	Ornamental *Kūfic Tughrā* letters.	47, 18
	(2) Tomb of Khān-i-Khānān . .	1626-27	Do.	47, 21
من ترک الصلواة متعمداً فقد كفر	Tomb of Fīroz Shāh Tughlaq .	1388-89	*Naskh* letters.	47, 75
الدنيا سجن المؤمن و جنة الكافر	Tomb of Fīroz Shāh Tughlaq	1388-89	Do.	47, 75
المساجدافنية الله و ابنيته اذن الله تعالی فی رفعها . . . . تبارک اهلها ؟	Quṭb Mosque . . .	1191	Do.	47, 110
بنی الاسلام علی خمس شهادة ان لا اله الا الله و ان محمد رسول الله و اقام الصلواة و ايتاء الزكواة وصوم رمضان و حج البيت من استطاع اليه سبيلا	Quṭb Mosque . . .	1191	Do.	47, 111

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
اذا رأيتم الرجل يتعاهد المسجد فاشهدوا الله بالايمان	Nili Masjid at Kharera . .	1505	*Naskh* letters.	47, 62
من بنى لله مسجداً كمفحص قطاة بنى الله له بيتاً فى الجنة	'Alāī Gate	1311	Do.	47, 100, 102

(d) Non-historical Persian and Arabic verses.

Persian or Arabic verses	Monument on which such verses Appear	Date or period of monument	Remarks	Page
Sa'dī's *Gulistān*, Introduction, verses 1-8, *i.e.*, from هردم از عمر میرود تا بنگریم up to می رود چه غم است	Baṛā Gumbad Mosque . .	1494	*Naskh* letters.	47, 35
Three Arabic verses of Ḥaẓrat 'Alī' *i.e.*, from ألا يا ساكن القصر المعلّى up to ستُدفن وحدك فى التراب	Baṛā Gumbad Mosque . .	1494	Do. *Cf.* Inscription No. (16).	47, 35
Sa'dī's *Gulistān*, 7 verses, *i.e.*, from جهان اے برادر نماند بکس up to نماند بجز نیکنامی مدام	Baṛā Gumbad Mosque . .	1494	Do.	47, 35
Two mutilated Persian verses from an unknown poet, *i.e.*, from نبشته سالها up to یادگار	Baṛā Gumbad Mosque .	1494	Do. *Cf.* Inscription No. 117 (*b*).	47, 45
Four Persian verses from an unknown author, *i.e.*, from دریغا این ندانستم up to بر درخساره بندند	Baṛā Gumbad Mosque . .	1494	Do. *Cf.* Inscription No. (126).	47, 46

Persian or Arabic verses	Monument on which such verses appear	Date or period of monument	Remarks	Page
Two Persian verses from an unknown author, *i.e.*, from آہسی رحسم کن کالودگا نیم	Sher Shāh's Mosque . . .	1541-42	*Naskh* letters. *Cf.* Inscription No. (22).	47, 8
A Persian verse from an unknown author, *i.e.*, from شاد باد to up تاجہاں	Sher Shāh's Mosque . . .	1541-42	Do. *Cf.* Inscription No. (12).	47, 7
A Persian verse from an unknown author, *i. e.*, from این همایون خانه up to هر دوصراست	Talāqi Gate	1533-34	*Shikasta* letters	47, 9
A quatrain in Persian.	Muthamman Burj, Delhi Fort.	1639-48	*Nasta'līq* letters.	47, 3
A Persian verse	Dīwān-i-Khāş, Delhi Fort .	1639-48	Do.	47, 4
A few fragmentary Persian verses.	(1) Chhotā Batāshewālā Mahal .	Mughal	Do. *Cf.* Inscription No. (3).	47, 12
	(2) Chhotā Batāshewālā Gumbad .	Mughal	Do.	47, 12-13
	(3) Māndīwālī Masjid . . .	Mughal	*Cf.* Inscription No. (2).	47, 91
	(4) Chaunsath Khambā . . .	About 1568	*Cf.* Inscription No. (7).	47, 22
	(5) Tomb of Bahlol Lodī . . .	1489	*Naskh* letters. *Cf.* Inscription No. 9 (a).	47, 71
1st four Arabic verses from the Ode of Hazrat 'Alī bin Abi Tālib entitled في الا بتہال الی الله	Tomb of Atgah Khān . . .	1566-67	*Tughrā* (*Naskh*) letters.	47, 24
Three Persian verses composed by Hazrat Amir Khusrū, *i.e.*, from up اے شربت عاشقي to بہزار جان غلامت	Tomb of Hazrat Amir Khusrū	1453	*Cf.* Inscription No. (3).	47, 27
بغیر سبزه نپوشد کسی مزار مرا که پرده پوش غریبان همین گیاه بس است	Grave of Jahānārā Begam .	1681	*Naskh* letters.	47, 29
Two Persian verses, *i.e.*, from هر یک نفس که می رود up to دست بے نوا	Nīlī Masjid at Kharera	1505	Do.	47, 63

Persian or Arabic verses	Monument on which such verses appear	Date or period of monument	Remarks	Page
Two Persian verses, *i.e.*, from هرکه آمد بجهان up to جدا خواهد بود	Grave of Akbar S͟hāh II . .	1837	*Nasta'līq* and *Nask͟h* letters.	**47, 88**
Sixteen verses composed by Maulānā Jamālī, *i.e.*, from اگر بکفر کشد up to نسلجند برو	Tomb of Jamālī . .	1528-29	*Nask͟h* characters.	**47, 92-93**
A fragmentary epigraph in prose Persian *i.e.* from مکارم حضرت بے نیازی up to که روشناس	Mosque at Rājon-ki-Bāin	1506	Do.	**47, 85**